

DISCOURSES

ON THE *Henry Palmer*
Mark Holl.
FOLLOWING SUBJECTS: *From*

I. On the Mosaic Revelation	XIX. On Death
II. The Testimony of Jesus	XX. On Meekness
III. On the Sabbath	XXI. Worldly Wisdom
IV. Character of St. Paul	XXII. On Repentance
V. On the Trinity	XXIII. On Scarcelling the Scriptures
VI. A Charity Sermon	XXIV. On the Jews
VII. Ditto	XXV. On Enmity and Opposi- tion to the Truth
VIII. Sermon for an Infirmary	XXVI. On True Religion
IX. The Ascension of our Lord	XXVII. On the Knowledge of Antiquity
X. The Advent of Christ	XXVIII. The Honest Governor
XI. A Funeral Sermon	XXIX. Precariousness of Human Life
XII. On Popery	XXX. The Joys of Heaven
XIII. On Worldly Lusts	XXXI. Charge to the Clergy
XIV. On Saving Faith	XXXII. Ditto
XV. A Visitation Sermon	
XVI. Government of the Tongue	
XVII. Man's Mortality	
XVIII. On Evil Company	

By the late WILLIAM COOPER, D.D.

FELLOW of the ROYAL and ANTIQUARIAN SOCIETIES,
and ARCHDEACON of YORK.

IN TWO VOLUMES.

VOL. I.

LONDON:

PRINTED FOR J. DEIGHTON, 325, HOLEBORN.

1795.

202
242

THE HISTORY OF
THE CHURCH OF
ENGLAND



- 6 -

TO THE RIGHT HONOURABLE,

The EARL of MANSFIELD.

MY LORD,

THAT man has every thing to hope for from his learned profession, whatever that profession is, " si moderatrix omnium rerum præstò est sapientia." To superior integrity, knowledge, and learning, you owe the highest distinctions in life; and your fame will be recorded whilst time lasts. Eminent men are found in every

science, “ in dicendo autem excellentes vix
“ paucos proferre possimus.” Nor is this a
matter of wonder. The Orator must speak
upon every subject; be conversant in the
laws of his country; in every branch of
history; in antiquity; and in every art of
the liberal kind: “ quamobrem mirari de-
“ finamus quæ causa sit eloquentium pauci-
“ tatis, cum ex iis rebus universis ELO-
“ QUENTIA constet, quibus in singulis
“ elaborare permagnum est.” Few, my
Lord, are possessed of the genius, and per-
severance, and diligence, to lay a founda-
tion fit to sustain the weight of so great a
character.

AND yet, although we seldom see a per-
fect orator, “ Oratorem plenum atque per-
“ fectum, qui de omnibus rebus possit va-
“ riè copiosèque dicere,” what would
more effectually advance our holy religion,
than that the service of the Church should
always be performed with solemnity, and
sermons

DEDICATION.

v

sermons delivered with power and energy, urging the necessity of righteousness? What would be more serviceable to the state, than that our Senators, who are bound to hand down the laws and constitution found and unimpaired to posterity, should communicate their opinions in a clear and expressive manner? What would be more useful to the community in general, than that Gentlemen at the Bar should speak with precision; removing what is ambiguous; dragging forth guilt to the light; holding up fraud, deceit, and villany, to the eye of Justice?

IN the more enlightened periods of Greece and Rome, the powers of elocution were brought to perfection. As Poetry is indebted to Homer and Virgil, so is Eloquence to Demosthenes and Cicero. In these great Orators a striking similitude is observable. In design, disposition, and manner, we trace the analogy. There is

a

a difference in point of elocution. The one is compact, the other copious; the one has more study, the other more nature. The Roman orator was a profound admirer of the Greeks, and possessed the powers of Demosthenes, abundance of Plato, and sweetness of Isocrates. He did not excite admiration, merely by speaking in a pure and clear style. The sublimity, magnificence, splendour, and dignity of his eloquence, extorted the most signal demonstrations of astonishment. With what strength of argument, power of fancy, and emotions of the heart, does he subjugate the whole assembly, and captivate their reason, imagination, and passions? His words and gesture perfectly correspond. What can be more pleasing than his manner? What more harmonious than his voice? His remark on the powers of Oratory, is immediately applicable to himself, as an orator. “ Tanta oblectatio
“ est in ipsa facultate dicendi, ut nihil
“ hominum

“ hominum aut auribus, aut mentibus,
“ jucundius percipi possit. Qui enim can-
“ tus, moderatæ orationis pronunciatione,
“ dulcior inveniri potest? Quod carmen,
“ artificiosa verborum conclusione, aptius?
“ Quis actor, in imitanda, quam Orator in
“ suscipienda veritate jucundior?”

OTHER Orators (if we except Demosthenes and Cicero) acquired little dignity in their lifetime, and left but a small degree of glory for the remembrance of posterity. The honours these great men obtained, and the fame in which they now live, were procured by constant study, and unremitting application. In our days, if we except the EARL of MANSFIELD, I do not know where a perfect Orator is to be found. He will not be found in the senate, or at the bar, or in the pulpit. What is the cause of this? A want of industry, the parent of every thing good, and great, and glorious; for it is a point not to be controverted,

troverted, how extraordinary soever the powers of the Orator may be, " *Neminem sapientiæ laudem et eloquentiæ, sine summo studio, et labore, et doctrina, consequi posse.*" Quintilian says, " *Sit igitur vir talis, qualis vere sapiens appellari possit: nec moribus modo perfectus, (nam id mea quidem opinione, quanquam sint qui dissentiant, satis non est), sed etiam scientia, et omni facultate dicendi: qualis adhuc fortasse nemo fuerit.*" Had the EARL of MANSFIELD lived in Quintilian's time, Quintilian would have been of a different opinion.

ENGAGED in the service of the Public, you, my Lord, hear causes, weigh every reason offered, elucidate every point in debate, explain the laws, administer justice. Every hearer is captivated with the resistless flow of your elocution, and all are sorry when you cease from speaking. People in every rank of life
look

look up, and admire you, the GRAND LUMINARY of the LAW. Long have you shone forth universally distinguished for knowledge, probity, and affability; always acquitting yourself with applause; in time of general consternation, neither courting favour, nor dreading censure, nor fearing death. In the Supreme Council of the kingdom, your abilities are unrivalled. There you defend our establishment as fixed at the glorious Revolution; assert the King's prerogative, and People's rights. You are the PATRON of LITERATURE; cultivate the polite arts yourself, and encourage them in other men: nor have you ever suffered ingenious talents to fade away unhonoured.

“ IN senatum veni mane,” says Cicero, “ quod cum esset animadversum, FRE-
“ QUENTISSIMI SENATORES convene-
“ runt.” In the Marfic war, the Scævolas gave free admission to every citizen of

x DEDICATION.

Rome. The house of Q. Mucius was the oracle of the city. "Est enim sine dubio
" domus jurisconsulti totius oraculum ci-
" vitatis. Testis est hujusce Q. Mucii ja-
" nua et vestibulum, quod *in infirmissima*
" *valetudine, affectaque jam etate, maxima*
" *quotidie frequentia civium ac summorum*
" *hominum splendore celebratur.*" So you, my
Lord, are the Oracle of our age. You are
consulted by all; and to this honour you
have a fair right, by pre-eminence of abi-
lity to serve the State.

THESE circumstances, my Lord, induced
me to offer the two following volumes of Dis-
courses to your protection; and you will be
pleased to accept them as a testimony of my
regard for a character in every respect so
highly meritorious. In this address I have
only uttered plain truths. You have too
much sense, and I never found the least
inclination to bestow the incense of adula-
tion. Besides, my Lord, this is not afea-
son

DEDICATION.

son to flatter. The most prosperous condition in this troublesome world is not without sorrow; and our possessions are so precarious, that they can scarcely be called our own, as your Lordship, therefore, judiciously counsels, "LET US LOOK TO "THE END." Viatores sumus in hoc mundo, non habitatores: in diversoriis, aut (ut melius dicam) in tabernaculis peregrinamur, NON IN PATRIA VIVIMUS. Tota hæc vita nihil aliud est quam cursus ad mortem, isque perbrevis: SED MORS JANUA EST ÆTERNÆ VITÆ. These words convey solemn truths. "It remaineth, "that both they that have wives, be as "though they had none; and they that "weep, as though they wept not; and "they that rejoice, as though they rejoiced "not; and they that buy, as though they "possessed not; and they that use this "world, as not abusing it: for the fashion "of this world passeth away."

xii DEDICATION.

THAT your LORDSHIP may retain your brilliant powers undiminished to the last moment of life, and may then enter upon a state of eternal glory in the mansions of Heaven, is the fervent prayer of,

My LORD,

Your Lordship's most obliged,

and most faithful servant,

WILLIAM COOPER.

MANFIELD.

THE

THE
CONTENTS.

V O L. I.

DISCOURSE I.

The Wisdom and Necessity of the Mosaic
Revelation.

Preached at the Cathedral Church of York, June 20. 1772.

Pag.

GAL. iii. 19. *Wherefore then serveth the
law?* - - - - 1

DISCOURSE II.

REV. xix. 10. *The testimony of Jesus is
the spirit of prophecy,* - - 19

DISCOURSE III.

The Use and Institution of the Sabbath.

Preached at the Parish-Church of St James's, Jan. 5. 1777.

LEVIT. xxvi. 2. *Ye shall keep my sab-
baths, and reverence my sanctuary. I
am the Lord,* - - - 37

DIS-

DISCOURSE IV.

Character of St Paul.

Pag.

ACTS, xxvi. 14. *And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?* - - - 64

DISCOURSE V.

On the Trinity.

Preached at York Minster, Feb. 18. 1776.

ST JOHN, xiv. 8. 9. *Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayst thou then, Shew us the Father?* - - - 91

DIS-

DISCOURSE VI.

Preached at Stockton upon Tees, on Sunday, Sept. 14.
1766. For the benefit of the Poor Children belonging
to that Parish.

Pag.

1 TIM. vi. 17. 18. 19. *Charge them that
are rich in this world, that they be
not high-minded, nor trust in uncertain
riches, but in the living God, who gi-
veth us richly all things to enjoy: that
they do good, that they be rich in good
works, ready to distribute, willing to
communicate; laying up in store for
themselves a good foundation against
the time to come, that they may lay hold
on eternal life,* - - -

121

DISCOURSE VII.

Charity Sermon, An. 1771.

PROVERBS, iii. 27. 28. *With-hold not
good from them to whom it is due,
when it is in the power of thine hand
to do it. Say not unto thy neighbour,
Go, and come again, and to morrow I
will give; when thou hast it by thee,* 142

DIS-

DISCOURSE VIII.

Preached before the Presidents, Vice-Presidents, and Governors, at St Nicholas Church, in Newcastle upon Tyne, on Saturday, July 27. 1782. For Promoting the Charity and Subscription towards the General Infirmary in that Town.

	Pag.
St JOHN, xiii. 35. <i>By this shall all men know that ye are my disciples, if ye have love one to another,</i>	- 159

DISCOURSE IX.

The Ascension of our Lord.

Preached at the Cathedral Church of York, May 8. 1778.

St MARK, xvi. 19. <i>After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God,</i>	185
---	-----

DISCOURSE X.

The Advent of Christ.

Preached at the Cathedral Church of York, Dec. 7. 1777.

St LUKE, xxi. 28. <i>When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh,</i>	- 202
--	-------

DIS-

The CONTENTS. xvii

DISCOURSE XI.

Occasioned by the Death of the celebrated
John Dealtry, M. D. who died March
25. 1773.

PSALM, cxii. 6. *The righteous shall be
in everlasting remembrance,* - 223

Pag.

DISCOURSE XII.

Concerning the Opinions and Errors of
the Church of Rome.

Preached in the Cathedral Church of St Peter in York,
on Sunday, March 8. 1767.

ROMANS, x. 2. *I bear them record, that
they have a zeal of God, but not ac-
cording to knowledge,* - 234

DISCOURSE XIII.

TITUS, ii. 11. 12. *For the grace of God,
that bringeth salvation, hath appeared
to all men; teaching us, that denying
ungodliness, and worldly lusts, we
should live soberly, righteously, and
godly in this present world,* - 254

c

DIS-

DISCOURSE XIV.

Pag.

St MARK, xvi. 15. 16. *And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned,* - 272

DISCOURSE XV.

Preached before the Clergy at Richmond, May 30. 1763,
and Published at their particular Request.

ACTS, xx. 24. *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God,* 291

DISCOURSE XVI.

St JAMES, iii. 7, 8, 9. *For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of mankind: But the tongue*

Pag.

tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God, 325

DISCOURSE XVII.

ECCLES. xii. 7. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it, - - - - 347

DISCOURSE XVIII.

PROV. iv. 14. Enter not into the path of the wicked, and go not in the way of evil men, - - - - 371

DISCOURSE XIX.

ECCLES. viii. part of vers. 8. There is no man that hath power over the spirit, to retain the spirit, neither hath he power in the day of death, - 393

DIS-

212. РТИНГИСО С.С.Т.

6 JY59

DISCOURSE I.

THE WISDOM AND NECESSITY OF THE MOSAIC REVELATION.

Preached at the Cathedral Church of York, June 20. 1772.

G A L. iii. 19.

Wherfore then serveth the law?

IT is difficult for man to form any just judgement concerning the decisions of God; for whilst the Creator is (a) *from everlasting to everlasting*, knows the past, the present, and the future, the creature is circumscribed in his ideas, his days are (b) *as an hand-breadth*, and his

(a) Ps. xc. 2.

(b) Ps. xxxix, 5.

A *20*

age

2 DISCOURSE I.

age is as nothing. Yet, however short the life of man is, or however limited his understanding, he cannot but discern and confess the astonishing goodness of God, that goodness which hath been evidently apparent in every age and period of the world. Since the Almighty formed (c) *the heavens and the earth*, he never left himself without witness, but continued to manifest himself gradually, (d) *at sundry times*, as St Paul tells us, *and in divers manners*: at first by the (e) light of nature; and when that light proved insufficient for the important purposes of religion, (f) *he then established*

(c) Ps. xc. 2. Acts xvii. 24.

(d) Heb. i. 1. See Gen. ii. 23. 24. Matth. xix. 5. Mark x. 7. 1 Cor. xvi. 16. See Bishop Bull on the subject, p. 182. and Jurieu's Crit. Hist. vol. 1. p. 34. By *Visions*, Gen. xxxi. 24. Job xxxiii. 14. 15. By *the Prophets*, Heb. i. 1. By *Preaching*, Titus i. 3. By *the appearing of our Saviour*, 2 Tim. i. 10. Numb. xii. 6. 7. 8. By *Dreams*, Job iv. 13. Gen. xx. 3. Dan. ii. 1.

(e) Rom. i. 19. 20.—ii. 14. 15. Jer. li. 15. Ray's *Wisdom of God in the Creation*, and Cic. de Natura Deorum.

(f) Ps. lxxviii. 5. 6. 7. This law may properly be divided into three several and distinct parts. In regard to the

established a testimony in Jacob, and appointed a law in Israel, which he commanded our forefathers to teach their children, that their posterity might know it, and the children which were yet unborn, to the intent that when they came up, they might shew their children the same, that they might put their trust in God, and not forget the works of God, but keep his commandments.

THUS, as the capacities of men differed in different ages of the world, the external form of religion differed also. To the religion of Nature the (g) Patriarchal, to the Patriarchal the Mosaic, to the Mosaic the Christian dispensation succeeded, all concentring to one and the same point, the instruction and salvation of man.

the moral part, which is eternal and unchangeable, see Deut. ix. 15. Exod. xxiv. 1. ibid. xxxii. 15. Matth. xxii. 40. The ceremonial and judicial parts were peculiar to the Jews only; Acts xv. 21. ibid. x. 23.—29. Heb. viii. 6.—13.

(g) So called from *Πατριά* and *ἀρχών*. See Edwards's Survey of Religion, b. I.

4 D I S C O U R S E I.

THE sacred writers have repeatedly informed us, that the great scheme of our redemption in Christ Jesus, was (b) *foreordained before the foundation of the world*: (i) *God seeth not as man seeth*; (k) *a thousand years in his sight are but as yesterday*; (l) *he declares the end from the beginning, and from ancient times, the things that are not yet done*; his ways are equal and just; he disposes all events, even the most distant, with unerring wisdom; he guides the whole fabric of the universe, and all things therein contained, with the same almighty facility with which he at first created them. When therefore (m) *the Most High divided to the nations their inheritance, and determined the bounds of their habitation*, he, for reasons the most excellent, though simple man will not allow it, (n) *chose Israel for his peculiar treasure*, as the Psalmist af-

(b) Ephes. i. 4.; Col. i. 26.; Tit. i. 2.; 1 Pet. i. 20. See also Jenkin's Reasonableness, vol. 2.

(i) 1 Sam. xvi. 7.

(k) Ps. xc. 2.

(l) If. lxvi. 10. 11. (m) Deut. xxxii. 8.; Acts xvii. xxvi.

(n) Ps. cxxxv. 4.

ferts;

DISCOURSE I. 5

serts; *i. e.* he distinguished the Jews eminently, by giving them (*o*) *statutes more righteous* than any other nation; for unto them, as the Apostle expresses it, (*p*) *appertained the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises.* Why then did the Almighty make his will known to *Moses* by the ministry of (*q*) angels? Why take the people of *Israel* under his more immediate protection? Why vouchsafe to them so very extraordinary a revelation? Why assign them so peculiar a constitution? or, as the Apostle puts the question, *Wherfore then serveth the law?* What, in truth, was its chief end, and real purport? St Paul, who asks the question, does himself assign the reason: *it was added*, says he, to the preceding system of religion, *i. e.* to the Patriarchal, *because of transgressions*, because at the time when the Mosaic constitution was first established, mankind

(*o*) Deut. iv. 7. 8.; Nehemiah ix. 13, (*p*) Rom. ix. 4.(*q*) Acts vii. 35. Gal. iii. 19.

had

6 DISCOURSE I.

had almost universally fallen from (r) that system, and were involved in Polytheism and idolatry: *it was added*, not for the use of the Jews alone, independent of all others, as (s) several passages in the sacred records clearly demonstrate, but that the neighbouring nations also, the Egyptians, the Arabians, the Chaldeans, the Assyrians, and they who from all parts of the world frequented the maritime towns of (t) Sidon and (u) Tyre, might hear of their extraordinary wisdom in matters of religion, (x) and say, *surely this great nation is a wise and understanding people; for what nation is there so great, who hath God so nigh unto them, and what nation is there so great, that hath statutes and judgements so righteous?* (y) *God is of a truth no respecter of persons:* (z) *He is not the God of the Jews*

(r) See Mr Bate's examination of Chubb, p. 90.

(s) See Exod. vii. 15.—ix. 16.—xiv. 4.; Num. xiv. 13. Ibid. xxi.; Deut. iv. 6.; 1 Kings viii. 41. 42. 43.; Ps. xxvi. 3.

(t) See If. xxiii. 12. Justin. lib. 18.

(u) See the Prophet Isaiah, xxviii. 3. 4. 8. and Ezek. xxvii. 3. 25.—ix. 33. and Zech. ix. 3. (x) Deut. iv. 6. 7. 8.

(y) Acts x. 34.

(z) Rom. iii. 29.

only:

DISCOURSE I. 7

only: His paternal goodness is extended to all the sons and daughters of Adam, indiscriminately, and without exception. The law of Moses, therefore, given to the Jews, was not to be, as they imagined, of perpetual obligation; it was a mere (a) temporary institution, which drew towards its conclusion after the appearance of *John the Baptist*: the *sacrifice and the oblation* enjoined in the law, were to *cease*, and accordingly did cease, as predicted by the Prophet (b) Daniel; with the abolishing of which the Jewish worship and church were brought to a final period. The law of

(a) This establishment continued about fourteen hundred years; the *sceptre*, as predicted, did not depart from *Judah till Shiloh came*, who was foretold to be the gathering of the people, Gen. xlix. 10. or, as the Hebrew word is rendered by the Jewish commentators, *προσδοκία*, the expectation of the people.

(b) Dan. ix. 27. Sulpitius Severus, lib. 2. Eusebius, Ev. Hist. 4. 6. Origen. Cont. Cels. 11. p. 56. Eusebius Demonstr. Evang. I. 1.

The design of *sacrifice* is expressly declared, Lev. i. 4. and its insufficiency shewn, Heb. x. 1. It was typical and expressive of that *only true atoning sacrifice*, which the Son of God was to offer in due time.

Moses,

8 D I S C O U R S E I.

Moses, then, (c) *made nothing perfect*; it was a state of discipline and (d) *bondage under the elements of this world*, a (e) *school-master* to instruct them in the rudiments of religion, to lay before them the beginning or first opening of an universal system, being declaratory and expressive of that future dispensation, and those future benefits, which were to be more explicitly unfolded in (f) *the ages to come*, when God should (g) *raise them up* another Prophet *from among their brethren*, who, according to the predictions of (h) David and (i) Zechariah, should be both King and High Priest; and who, in the words of St Paul, should be (k) *counted worthy of more glory than even the faithful Moses himself*. In

(c) Heb. vii. 19.

(d) Gal. iv. 3.

(e) παιδεύως, Ibid. v. 24.

(f) εν τοῖς αἰώνι τοῖς ἵππομενοις. Ephes. ii. 7.

(g) Deut. xxviii. 18. αναστῶ εἰς τὸν αναστῶντα προφῆτην τούτου. So also Heb. ii. 17. Πλεον Αρχιερευς.

(h) Ps. cx.

(i) Zech. vi. 13.

(k) Heb. iii. 2. 5. and the reason is assigned Acts xiii. 38. 39.

the

the Old Testament, we read only of one Prophet, the Prophet (*l*) Jonah, who was expressly sent to the Gentiles, for their instruction and information: his appointment to that office, was a premonition to the people, that the Almighty did intend, in *the fulness of time*, as the Scripture speaks, to (*m*) *raise up a root of Jesse*, to *break down the middle wall of partition*, and finally to unite all nations, *in one communion, under one great Shepherd and Bishop of their souls.*

IN the mean time, till that glorious and long promised event should take place, the people of Israel were honoured in an (*n*) extraordinary manner; God himself condescended to be their (*o*) instructor and guide; it was their distinguished privilege to know God, and the adoration

(*l*) Jonah i. 3.

(*m*) See Is. xi. 10.; Eph. ii. 14.; 1 Pet. ii. 25.

(*n*) See Joseph. cont. Ap. and Selden de Jure Gent. *passim.*

(*o*) Warburton's Divine Legat. b. 5. f. 2. p. 366. 374. &c.

10 DISCOURSE I.

due to him; the preservation of true religion was to be traced among them only, of all the nations of the earth: They were therefore to be God's (*p*) *witnesses*, as he himself terms them, *that he was God*; the one, supreme, universal God, the maker and governor of the whole world; that God, concerning whom the idolatrous nations retained no just conception whatsoever; for they worshipped a multiplicity of *idols*, vain objects of trust, and (*q*) *no Gods, but the work of mens hands, wood and stone*: Some of them, even the wisest and most civilized, attributed all events to (*r*) fate, or unguided chance; whilst others, to deprecate the

(*p*) *Isaiah xlvi. 10. 12.*

(*q*) *2 Kings xix. 18.* *Maimonides Mor. Nevoc. I. 3. c. 37.* *Macrob. Saturn. lib. 3. c. 8.*

(*r*) Their miserable, wretched, dubious state, is ap-
positely expressed by the Historian Tacitus: " *Mihi hæc
" ac talia audienti in incerto judicium est, fatone res
" humanæ et necessitate immutabili, an forte volvan-
" tur; quippe sapientissimos veterum, quique eorum
" sectam æmulantur, diversos reperies, ac multis insi-
" tam opinionem, non initia nostra, non finem, non de-
" nique homines, Diis curæ.*" *Tacit. Annal. lib. 6.*

wrath

wrath of their pretended deities, were addicted not only to the most ridiculous ceremonies, but to the most (s) immoral and barbarous rites. The establishment, therefore, of the Mosaic constitution was an unquestionable proof of the wisdom, the goodness, and the justice of God: it was a preservative against idolatry, and a standing confutation (of) it: it turned many from the adoration of idols to the adoration of the living God. The people of Israel, considered as *God's witnesses*, were well instructed for that important end: they were not only in possession of those sacred records which contained the promise of the Messiah, but they had *seen*,

(s) Arnobius, l. 5. p. 175. Schædius de Diis Germanis, p. 130. Natalis Commit. l. 5. p. 491. Athenæi Deipnos l. 14. p. 647. Justin. l. 18. c. 5. Ibid. lib. 18. c. 6. Schædius de Diis Germanis, p. 593. On this account the Assyrians and Egyptians were severely punished, as Constantine affirms; Μεμρίς γε Βασιλεὺς ἐργασθησεται, γε οἱ ὄστιντοι καταλειφθησονται μετά τῶν πατρῶν Θεῶν. Constant. Orat. c. 16. apud Euseb. Eccles. Hist. p. 697. For these reasons, and because the people of Tyre were enemies to the Jews, see Ezek. xxvi. 2.—28.; Joel iii. 1.—8.; Amos i. 9.; therefore the Almighty devoted them to destruction.

and therefore could attest (t) his glory among the Heathen, his wonders among all the people; that he is great, and greatly to be praised, and that he is to be feared above all Gods: they had seen, and therefore could attest the extraordinary facts done in (u) Egypt, at the (v) Red Sea, and at the promulgation of the law on Mount Sinai, from whence, to their great (w) terror, and extreme astonishment, the Almighty gave the most illustrious exhibition of his Divine Presence and Majesty. Those famous lawgivers, *Lycurgus, Minos, Numa*, and others, were desirous of giving their laws

(t) Ps. xcvi. 3. 4. 5.

(u) Pharaoh might well imagine, that he had the people of Israel *entangled* and *shut in*; see Exod xiv. 3. The road through which they passed was very strait, admitting only *five in a rank*; Exod. xiii. 18. On each side were mountains impassable; the Red Sea in front, and their enemies the Egyptians at their backs.

(v) Ancient writers bear testimony to the truth of this astonishing event. See Euseb. Præp. Evang. lib. 9. cap. 27. Orosii, lib. 1. ex Greg. Tur. Hist. lib. 1. cap. 10. and Diod. Sic. Hist. lib. 3. p. 174. tom. 1. edit. Rhodem. Also Dr Shaw's learned Remarks; see his Travels, p. 352.

(w) See Le Clerc on Gen. xvi. 13.

the (x) appearance at least of a divine authority: So was the impostor Mahomet, who in his Koran calls himself the Messenger of God. They all pretended that they received their respective systems from Heaven; but the truth of this depended on their own affirmations only: they had no witnesses to appear on their behalf, and give evidence to the truth of their declarations. Not so the divine lawgiver MOSES. He put the proof of the divine authority of his law upon sensible facts, of the most public nature. The whole body of the *Jews*, not the (y) *heads of their tribes*, and of *their elders* only, but their whole body, *all Israel assembled*, six hundred thousand people and upwards, were his witnesses and attestators. When the immutable part of the law was delivered from Sinai, they all (z) *heard the*

(x) Lycurgus persuaded the Spartans that his laws were given by Apollo; Numa persuaded the Romans that his were given by Egeria.

(y) Deut. v. 23.

(z) Ibid. verse 26.

voice of the Living God, they all (a) saw his glory and his greatness. But the people of Israel are not the only witnesses in this important cause : The (b) Babylonians, the (c) Egyptians, the (d) Chaldeans, the (e) Arabians, the (f) Tyrians, all give evidence to the truth of the Mosaic revelation ; (g) *all that is written in the book, which the Prophet Jeremiah prophesied, and the other prophets, against all these nations, have been literally fulfilled.* This is a piece of evidence, clear and incontestible : here the knowledge and the power of God are both concerned, the power of God effecting what the knowledge of God alone could have foretold. These nations, through their intercourse with the Israelites, had

(a) Deut. v. 24.

(b) *Jer. xxv. 12.* Babylon, Chaldaicarum gentium caput, diu summam claritatem obtinuit in toto orbe, propter quam reliqua pars Mesopotamiae Assyriaque, Babylonia appellata est. *Plin. lib. 6. cap. 26.*

(c) See *Ezek. xxix. 30.*

(d) *Jer. xxv. 12.*

(e) *Ibid. ver. 24.*

(f) *Ibid. ver. 22.*

(g) *Jer. xxv. 13.*

opportunities

opportunities of knowing the true God, and his true religion; but they neglected those opportunities, and, in despite of every admonition, obstinately adhered to their own idolatrous worship; a crime of the deepest die; for which reason the Almighty first forewarned, then (b) punished them.

MODERN infidels may adopt the maxims of a Bolingbroke, or a Voltaire; may disavow every thing that doth not fall within the line of their own finite understandings, not considering that *their ways are not as God's ways, nor their thoughts as his thoughts; but as the heavens are high above the earth, so are his ways above their ways, and his thoughts above their thoughts.* The time is coming, when these men, and their

(b) Jer. xxv. 12. Jeremiah prophesied more than 600, Isaiah more than 700, and Ezekiel almost 600 years before Christ. According to the prediction of Ezekiel, ch. xix. 25, Egypt had been *diminished* and oppressed by Persians, Macedonians, Romans, Saracens, and Turks. The prophecies relative to the other nations were fulfilled with the same accuracy.

disciples

disciples also, shall receive their punishment, for their ingratitude and rebellious opposition to the Most High; for their denial and disavowal of God's revelations, which were graciously given for the consolation and instruction of man. We all believe the coming of the Lord to judgement; and we know not how soon he may be *revealed from heaven with his mighty angels*, to take vengeance on his enemies; on those who have profanely written, or profanely argued against the truth of the Jewish and the Christian Scriptures. When that terrible day comes, and these wonderfully wise men, these profound investigators of truth, are summoned before the tribunal of the Almighty, on their arraignment, what can they plead in their defence? They cannot plead ignorance of God's law; for they had *Moses and the prophets*; nay, they had that more perfect revelation, foretold from the beginning of the world, and communicated by our most blessed Lord and Saviour, Jesus Christ, which

which instead of reverencing, they ridiculed and abused. Another circumstance attendant on these men ought to be considered. The uncommon and extraordinary abilities with which they were endowed, and which ought therefore to have been employed in the service, and to the glory of God, but which they basely perverted, by attempting to destroy the credit, and to weaken the authority of revealed religion in general, will add, greatly add to the severity of their condemnation.

THE conclusion from what hath been said, is clear and undeniable, that all scripture, all that is contained in the sacred canonical books, both of the Old and of the New Testament, is *given by inspiration of God*, and therefore ought to be reverenced and obeyed.

I WILL sum up the whole in the incomparable words of the immortal Chillingworth, a man, for learning and strength

C of

18 D I S C O U R S E I.

of judgement, inferior to none (i): “ Pro-
“ pose me any thing (says this great man)
“ out of this book, (meaning the Bible),
“ and require whether I believe or no,
“ and seem it never so incomprehensible
“ to human reason, I will subscribe it with
“ hand and heart, as knowing no demon-
“ stration can be stronger than this, God
“ hath said so, therefore it is true.”

(i) See Chillingworth's Religion of Protestants, chap. 6.
p. 335.

D I S-

DISCOURSE II.

REV. XIX. 10.

The testimony of Jesus is the spirit of prophecy.

THE Spirit of God actuates (k) all things, both in the natural and in the moral world. At the creation of the universe, (l) *the Spirit of God moved upon the face of the waters*; *God said, let there be light, and there was light*: the Almighty, not only (m) *giveth to all life and breath*, but by his power (n) *were all things created, visible*

(k) *Acts xvii. 25.*

(l) *Gen. i. 2. 3.*

(m) *Acts xvii. 25.*

(n) *Coloss. i. 16.*

and invisible, whether they be thrones, or dominions, or principalities, or powers. In the sublime language of an inspired writer, it was (*o*) *his hand that laid the foundation of the earth*; it was *his right hand that spread the heavens.*

BUT the omnipotency and goodness of the Supreme Being, do not appear more evidently, from the construction of the world, from the formation and preservation of man, than they do from those extraordinary communications of the divine will, which have been revealed to mankind, from time to time, by a succession of (*p*) PROPHETS, HOLY MEN OF GOD, who declared, in express terms, the things that (*q*) *are coming, and shall come*, many of which things have been already fulfilled, and many more still remain, which shall certainly be accomplished (*r*) *hereafter*, in

(*o*) *Isaiah xlvi. 13.* (*p*) *Heb. i. 1.; 2 Pet. i. 21.*

(*q*) *Isaiah xlvi. 9. 10.; Rev. i. 1.; Ibid. iv. 1.*

(*r*) *Isaiah xli. 23.*

their

their due and proper time: for (*s*) *the Lord is a God of knowledge*; it is his prerogative to call (*t*) *those things which be not as though they were*; in him there is no equivocation or deceit; his (*u*) *faithfulness shall not fail, his covenant he will not break, nor alter the thing that is gone out of his lips*: (*v*) *God is not a man, that he should lie, neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

To contemplate the various prophetic declarations, frequently, and with attention, is the express duty of every Christian: it is a study, of all others, the most instructive; and the holy Apostle St John hath pronounced (*w*) a particular blessing upon those who *keep and observe the sayings* of the Apocalyptic prophecies. Some important predictions there are as yet un-

(*s*) 1 Samuel ii. 3.

(*t*) Rom. iv. 17.

(*u*) Psal. lxxxix. 33. 34.

(*v*) Numbers xxiii. 19.

(*w*) Rev. xxii. 7.; Ibid. i. 3.

accomplished;

accomplished; others (whatever the vain fancy of man may imagine to the contrary) which have been (x) misinterpreted, and misunderstood; but the *spirit*, that is, the ultimate end of prophecy, cannot be misunderstood; for *the spirit of prophecy is the testimony of Jesus*: (y) *to him give all the prophets witness*, (z) *all the prophets from Moses to Samuel, and to those that follow after, as many as have spoken*. This scheme of Providence is in every respect worthy of that Being by whom it was originally designed: it is beneficent; for in it our everlasting happiness is effec-

(x) It is an acute remark of the sagacious Sir Isaac Newton, that “the folly of interpreters has been, to foretell times and things by the prophecies, as if God designed to make them prophets: by this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise; he gave the prophecies not to gratify mens curiosities, by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the event; and his own providence, not the interpreters, be then manifested thereby to the world.” See *Sir Isaac Newton’s Prophetical Observations*, p. 251.

(y) *Acts x. 43.*

(z) *Acts iii. 24.*

tually

tually consulted: it is comprehensive; for it includes the whole expanse of time, from (a) *the beginning of the world* to the day of judgement, that awful period, when all the (b) *mysterious councils* of the Almighty shall be *perfected*. Throughout this whole plan, so astonishingly vast, an uniformity of design is clearly observable. Christ Jesus is the object of the whole prophetic system; upon the foundation of prophecy, as *upon a rock*, his church is established, and (c) *the gates of hell shall not prevail against it*: (d) *my counsel shall stand*, says the Almighty, and *I will do all my pleasure*. Here *infidelity itself* may stand aloof, and admire, in awful silence, the knowledge of that Being, who at one glance (e) pervades all time, and is the same (f) *yesterday, to-day, and for ever*.

(a) See *Isaiah xlviij.*; and *Acts xv. 18.*; and *Wisdom viii. 1.*

(b) *Rev. x. 7.*

(c) *Math. xvi. 18.*

(d) *Isaiah xlvi. 10.*

(e) *Ἡ ἀρχὴ, καὶ τὸ τελος.*

(f) *Heb. xiii. 8.*

ON the defection of our first parents, and their expulsion out of Eden, a future deliverer was promised, in whom, not the Jews only, but all the inhabitants of the earth, every (*g*) *language, nation, and people*, should (*b*) *be blessed*. This promise being so universally important, was upon that account (*i*) frequently repeated before the flood; and after that period, before the Babylonish captivity; and after the return, when the Jews were restored to their native country by Cyrus King of Persia, who rebuilt their city and temple, as was foretold by the (*k*) Prophet Isaiah, two hundred years before the birth of Cyrus.

(*g*) Rev. xiv. 6. (*b*) Gen. xviii. 18.; Ibid. xxii. 18.

(*i*) See Gen. vi. 18.; Ibid. xxvi. 4.; Ibid. xxviii. 14.; Psal. lxxxix. 3.; Jeremiah xxxiii. 22. 26.

(*k*) Isaiah xliv. 28.; Ibid. xlv. 1. 4. See also Joseph. Antiq. lib. 2. cap. 1. 1st edit. Haverc. Cyrus was not only an able commander, but a truly good and pious man; with him it was a maxim, $\alpha\pi\alpha\theta\pi\alpha\pi\mu\alpha\pi\theta\pi\alpha\pi\alpha\pi\alpha$. *Cy-roped.*

THE

THE patriarch Jacob, in his famous prophecy, declared, that the Saviour of the world should be born in the tribe of Judah, the most (*l*) considerable tribe, and from which the Jews derive their name. He also declared the exact period of time in which he should be born: (*m*) *the sceptre, says he, shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come*; that is, until the Messiah come; for Shiloh, in the true meaning of the word, signifies a (*n*) Deliverer from death; and therefore cannot be applied, with propriety, to any other person, as the most judicious commentators agree, Jewish as well as Christian. Accordingly, the tribe of Judah did not cease, as a body politic, or as having a power of government and jurisdiction within itself, till the Messiah came, whom the *nations*, that is, the (*o*)

(*l*) See Gen. xxix. 35.; Ibid. xlix. 8. 9.

(*m*) Gen. xlix. 10.

(*n*) See the learned Dr Gregory Sharpe's Second Argument, in defence of Christianity, p. 134.

(*o*) Gen. xlix. 10.; Math. xxiv. 14.

Gentiles, received and acknowledged; but whom the Jews, instead of obeying as their (*p*) king and *high priest*, rejected and condemned to an ignominious death; for which reason (*q*) *the wrath of God came upon them to the uttermost*; for which reason they experienced such misery and (*r*) trouble, as never was since there was a nation, even to that time. Then this prophecy of Jacob was fulfilled upon them, in the most strict and literal sense: *the sceptre did then depart from Judah, and a lawgiver fram between his feet*: the administration of public affairs was wholly taken out of their hands: they were not even permitted, or allowed, the solemn rites of their religious worship; but were (*s*) without a king, without a prince, and without a sacrifice; for Titus Vespasian,

(*p*) Psal. cx. ; Zech, vi. (*q*) 1 Thess. ii. 15, 16.

(*r*) Daniel, xii, 1. See Joseph, de Bell. Jud, lib. 6—7. chap. 8.; and Euseb, Ec, Hist. lib, 3. cap. 6.; and Usserii Annal. sub. fin.

(*s*) Hosea, iii. 4. See Mede's Diatribæ, disc. 8. Kidder's Demonstration of the Messiah, part 3. chap. 7. Bishop Newton on the Prophecies, vol, 1, p. 94.

at

at the head of a Roman army, (t) totally overturned their state and polity, (u) harrowing up the ground on which their city stood; thus punishing them as the murderers of our Saviour; and declaring, at the very time he inflicted the punishment, that he was only the (v) instrument in God's hand, to execute his wrath upon that abandoned and unbelieving people.

WE have now considered the first part of Jacob's prophecy, and have seen, that the tribe of Judah was great, and of long continuance; that it did bear the rod of justice; that it had a *sceptre*, and a *law-giver*, till the Messiah came. The last clause of the prophecy remains yet to be considered; and it contains the following

(t) Vid. Josephi Opera, & Hicron. in Isa. cap. 14.

(u) As was also foretold by the Prophet Micah, chap. iii. 12.

(v) Ο δε, εκ ηξιού ειπον τετρα' μη γαρ αυτος ταῦτα φρασθαι, οὐδε εργανόνταντι, επιδεδωκεντι τας ειπον χερας. Philostrat. in Vita Apollonii, lib. 6. cap. 14.

words, *unto him shall the gathering of the people be*. The learned Mr Mede is of opinion, that this last clause respects the conversion of the Gentiles to the Christian faith, an event which was to be accomplished before the sceptre departed from Judah; for it was not the design of Providence to put an entire end to that establishment, till the Gentiles were *gathered*, and had paid homage to their (*w*) new legislator, the Messiah. But there are some ancient Jewish commentators who translate these words in a different manner: by them they are made to import, that our Saviour was (*x*) *the expectation of the people*. Both interpretations are consistent and true. He was the (*y*) expectation, the (*z*) *hope*, and (*a*) *desire of all nations*:

(*w*) See Mark, xiii. 10.; and Matth. xxiv. 14. Καὶ τὸν ἐγένετο τὸν τελος, says our Saviour, the end, not of the world, but of the Jewish establishment.

(*x*) LXX. & Syr. *προδοξια*, *expectatio*, Vulg. Lat. Iarchi. (*y*) Malachi, iii. 1.

(*z*) 1 Tim. i. 1.; Tit. ii. 13.; Acts, xxviii. 20.; Acts, xxvi. 7. 8.; Gal. iii. 14. (*a*) Haggai, ii. 7.

the

the time of his (*b*) coming was expressly ascertained; and as it drew near, he was anxiously expected, not by the (*c*) common people only, or by a few devout persons, who (*d*) waited for the consolation of *Israel*, but by (*e*) the chief priests and scribes of the people, the learned interpreters of the law and of the prophets, those very men who did afterwards insult and crucify him. Nor was this *expectation* and *hope* confined within the bounds of Judea or (*f*) Samaria. The age or period in which the Messiah came, was well known, and anxiously expected, by all the inhabitants

(*b*) ὁ ἐρχόμενος was a title frequently given to our Saviour. See Gen. xlix. 10.; Psal. cxviii. 26.; John, ii. 27.; Ibid. vi. 14.; Matth. ii. 3.

(*c*) Luke, xix. 11. (*d*) See Luke, ii. 25. 38.

(*e*) Matth. ii. 4. And also by the whole body of the Jews, εἰς τὴν διδαχὴν τοῦ Ιησοῦ εν εκκλησίᾳ τυχίᾳ καὶ ἡμέραν λαζρευον, ελπίδι καλαπτησάι. Acts, xxvi. 7.

(*f*) The Samaritans, who hated the Jews, did not find their expectation of the Messiah upon the Jewish prophecies. This notion was of ancient date among themselves. See John, iv. 25. 42. Orig. contra Cels. i. Tr. 27. in Mat. and on John Iren. i. 20.

of the eastern world, as evidently appears from the concurring testimonies of those celebrated historians, (g) Josephus, Tacitus, and Suetonius. The Arabian *Magi* knew the exact time in which he was born; they were great astronomers, and of course constant observers of the heavenly bodies: upon the discovery of an unusual (h) star, or comet, they immediately set out for Jerusalem, and from thence for *Bethlehem*, the place of his nativity. There they saw the long expected Messiah; they worshipped him; they (i) presented unto him gifts, gold, frankincense, and myrrh, which they had brought with them out of their own country, for that particular purpose. Upon this procedure, King Herod was greatly disconcerted; his courtiers had flatter-

(g) Joseph. de Bell. Jud. lib. 7. cap. 31. This expectation was founded, says Tacitus, antiquis sacerdotum libris; Annal. lib. 21. *Esse in fatis*, that is, in Sibylline Books, the *Libri Fatales*, says Suetonius, in *Vespas.* c. 4. Σίβυλλα, Ρωμαῖκη λεῖψις, εἰς τὸν ερμηνευόμενον, προφῆτις Ἡσυχ.

(h) Orig. Cont. Cels. 1.

(i) Matth. ii. 11.

ed

ed (k) him with the idea that he was the great prince that was to come, as others had done (l) Titus Vespasian; but the last had too much sense, and the first too little virtue, to suspect that he could possibly be the deliverer foretold. In this state of perplexity and doubt, he sent for (m) the scribes of the people, whose province it was to interpret the prophecies, and (n) demanded of them where Christ should be born? they immediately answered, in Bethlehem of Judea; and in confirmation of what they had asserted, they referred him to the following (o) prophetic declaration of Micah: *thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of*

(k) Chrysost. in Marc. 12. 13. Grotius de Veritate Christian. Relig. lib. 5. sect. 14. sub fin. in not. & apud Annot. in Mat. xvi. 6. Hence they were called *Herodians*. Mark, iii. 6. ; Matth. xvi. 12. (l) Taciti Annal. lib. 21.

(m) See Lightfoot Horæ Hebr. Luc. x. 25.

(n) Matth. ii. 4.

(o) Micah, v. 2. See Gen. xlvi. 7. ; Judges, xvii. 7. John, vii. 42.

thee

thee shall come a (p) Governor that shall rule my people Israel. That this governor could not be *Herod*, or *Vespasian*, or any other person whatsoever, but the *Messiah*, appears clearly from the conclusion of the prophecy, in which it is expressly asserted, that he was (q) *from of old*, from the beginning, from days of eternity; and therefore was in fact the (r) same Divine Person, who, under the legal establishment, is repeatedly called, the *God of Abraham*, the *God of Isaac*, and the *God of Jacob*; the same who gave the law from *Sinai*, and at length, (s) *in the fullness of time*, (t) *was made flesh, and dwelt among us*; nay,

(p) *Ut Judæi profetti rerum potirentur*, says *Suetonius*, in *Vesp.* cap. 4. *Ut valeceret Oriens*, says *Tacitus*, *Hist.* c. 14. By the Prophet *Zechariah*, our Saviour is called the *East*, vi. 12.

(q) *Micah*, v. 2. Καὶ ἔσοδοι αὐτῷ, ἀπ' ἀρχῆς εἰς ημερῶν εἰναῖς. See *Exodus*, xxiii. 21.; *Gen.* xviii. 18.; *Psalms* cvii. 20.; *Malachi*, iii. 1.; *Job* i. 6.; *Dan.* iii. 25.; *Haggai*, ii. 7. *Ezek.* i. 26.

(r) See *Bishop Conybeare's Sermons*, vol. i. p. 48.; and *Shuckford's Connection*, vol. iii. p. 43. and 422.

(s) *Galat.* iv. 4.

(t) *Gospel of St John*, i. 14.

for

for our sakes, (t) *put away sin by the sacrifice of himself*, and by that astonishing act of mercy, (u) *became the AUTHOR OF ETERNAL SALVATION unto all them that obey him.*

I HAVE now considered this important prophecy of Jacob, and have laid before you the opinions of the most able commentators upon the subject, ancient as well as modern. Enough hath been said in this discourse, to convince even the most determined unbeliever. If there is any one amongst you, in whom there yet remains an (v) *evil spirit*, a spirit of incredulity, I say with the good old Patriarch Abraham, *neither will he be persuaded, though one rose from the dead.*

(t) Heb. ix. 26.

(u) Heb. v. 9.

(v) Καρδία πονηρα απίστιας. Heb. iii. 12. Καὶ παν πνευμα δι μη ορο-
λαγή το Ιησοῦ Χριστον εν σταρχι εληλυθοτα, εκ το θεον υκ εισι. 1 John, iv. 3.

DISCOURSE III.

ON THE
GREAT DUTY AND IMPORTANCE
OF
OBSERVING THE LORD's DAY
WITH
SOLEMNITY AND DEVOTION.

Preached at the Parish-Church of ST JAMES'S,

January 5. 1777.

DISCOURSE III.

ON

THE GREAT DUTY AND IMPORTANCE

OF OBSERVING THE LORD'S DAY

WITH

SOLEMNITY AND DEVOTION

DISCOURSE III.

THE USE AND INSTITUTION OF THE SABBATH.

LEVIT. xxvi. 2.

*Ye shall keep my sabbaths, and reverence my
sanctuary. I am the Lord.*

THAT the Sabbaths of the Lord are not kept, that his sanctuary is not reverenced, are truths much to be lamented, not to be denied. The generality of the world live without thought; their time is spent either in a stupid indolence, or in an incessant round of

of pleasure and folly: instead of (x) *lifting up their heart with their hands unto the Lord*, beseeching him to (y) *have mercy upon them*, according unto his loving kindness, according unto the multitude of his tender mercies, they despise his ordinances, they (z) *forsake his house*, and, in the pride of their hearts, say, (a) *what is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?* Wretched, unhappy beings! it had been well for them if they had never been born; for the Supreme Being, by whose Almighty power the whole universe was made, and is governed, as well as preserved, hath commanded all his creatures indiscriminately, in terms the plainest and most explicit, to *keep his sabbaths, and to reverence his sanctuary.*

IN my following discourse, therefore, I shall explain to you the meaning of the

(x) Lament. iii. 41.

(y) Psal. li. 1.

(z) Nehem. x. 39.

(a) Job, xxi. 15.

word

word *Sabbath*; point out the various important purposes for which it was originally instituted; and, in a fervent exhortation, advise all who hear me this day, to a constant reverential observance of it in future; (b) that *God in all things may be glorified.*

THE word Sabbath, which so frequently occurs in the Old Testament, implies (c) *rest*; and, in its primary signification, means the seventh day of the week. But this is not its only signification. Sometimes it denotes other memorable festivals, as may be collected from the following words: (d) *The Lord spake unto Moses, saying, in the seventh month, in the first day of the month, shall ye have a sabbath; also on the tenth day of this seventh month, there shall be a day of atonement; ye shall do no work on that same day; it shall be unto you*

(b) 1 Pet. iv. 11.

(c) ηνω shabbath, quievit.

(d) Levit. xxiii. 23. 24. 27. 32.

a sabbath of rest: from even unto even shall ye celebrate your sabbath. In the New Testament, the word sabbath sometimes signifies a (e) week, sometimes the (f) first day of the week. This word is first mentioned particularly in the (g) book of Exodus; but it is not mentioned there as a novel institution. *To morrow, says Moses, is the rest of the holy sabbath unto the Lord.* Moses announces the fact; but he lays down no (h) particular rules for the celebration of it. The Sabbath-day had been observed always, in the patriarchal times, in the several intervening ages between Adam and Moses; for long before the appearance of that Divine Lawgiver, God had (i) blessed the seventh day, and sanctified

(e) Νηστεια δις τε σαββατου. Luke, xviii. 12.

(f) Οφε δε σαββατων, τη επιφωσην εις μιαν σαββατων. Matth. xxviii. 1. See also Luke, vi. 1.; and Grotii & Hammondi Annot. in loc.

(g) Exod. xvi. 23.

(h) See Dr Kennicott's two Dissertations on the Tree of Life, and Oblations of Cain and Abel, Dissert. 2. p. 141. Oxford 1747; and Patrick's Commentary.

(i) Gen. ii. 3.

it, *i. e.* according to the (*k*) original meaning of the word, he separated and distinguished it from the days of the week, consecrating it in a peculiar manner to acts of piety and devotion.

PREVIOUS to the flood, (*l*) *the wickedness of man was great in the earth*, the laws of God were violated, and his sabbaths totally disregarded, except by the (*m*) righteous Noah and his family, which was the cause of their miraculous preservation, when the rest of the world were swept off by the general deluge. After the flood, the sabbatical institution was again restored, and for the celebration of divine worship, small (*n*) *proseuchæ*, or *synagogues*, were

(*k*) *וַיְפַרֵּח קָדְשׁוֹ*, *separavit, or consecravit.*

(*l*) Gen. vi. 5. Ibid. 11. *Καὶ επλήθη ἡ γῆ αὐτισμῷ.*

(*m*) Ibid. v. 9.; chap. viii. 20. *Νῦν δικαιοσύνης κηρυκεῖ.* 2 Pet. ii. 5.; Joseph. Antiq. lib. 1. cap. 4.

(*n*) See Vitring. de Synag. vetere, lib. 1. part 1. cap. 4. Philo Legat. ad Caium, p. 782. Joseph. Antiq. lib. 14. c. 10. Mr Mede's Diatrib. Disc. 18. p. 67. Acts, xvi. 13. Hooker's Eccles. Pol. b. 5.

erected. Such were those (*o*) high places, so frequently mentioned by the ancient sacred writers, where the patriarchs worshipped, where Samuel (*p*) lived, where Saul (*q*) met the prophets, and where Solomon (*r*) sacrificed at Gibeon. After the migration of the Israelites out of Egypt, a tabernacle was constructed by the (*s*) express command of God himself. This tabernacle was ornamented, with much art, and (*t*) great expence. The structure itself, and the various appendages belonging to it, were (*u*) emblematical of future blessings.

(*o*) Gen. xiii. 6. 7. 8.; Ibid. xxi. 33.; Ibid. xxviii. 18.; Ibid. xiii. 4.; Ibid. xxvi. 25.; Ibid. xxxv. 1. See Tostatus and the Targums of Jonathan and Hierosol. Compare Matth. xiv. 23.; Ibid. xvii. 1.

(*p*) 1 Sam. ix. 12.—14. (*q*) 1 Sam. x. 5.—13.

(*r*) 1 Kings, iii. 4. 5.

(*s*) Exodus, xxv. 9.; Ibid. xl. 34. 35. See Spencer de' Leg. Heb. Dissert. 1. Joseph. Antiq. lib. 3. c. 7.

(*t*) Exod. xxxviii. 24. 25.; Ibid. xxv. 2.; Ibid. xxx. 11.—16. See Witsii Mischell. tom. 1. lib. 2. dissert. 1.—10.

(*u*) Heb. ix. 9. 10. et alibi.; Ibid. x. 1. St John tells

us,

blessings. I speak upon the authority of St Paul. At this period of time, the Sabbath was observed with more than usual solemnity. On a Sabbath, no one was allowed to employ himself in (*v*) wordly occupation, or (*w*) frivolous amusement. They who dared, in any instance, to profane it, were punished even with (*x*) death. The first temple appropriated to the service of God, was completed by Solomon, on Mount (*y*) Moriah. The magnificence

of

us, that *the word was made flesh*, and *dwelt among us*, as in a tabernacle, John, i. 14. See also Heb. xiii. 10.; Ibid. viii. 1. 2.; Ibid. ix. 26.; Col. i. 20.; John, vi. 55.; 1 Cor. v. 7. Vid. Deyling. Observ. Sac. part 1. observ. 17. p. 68. Witsii Dissert. de Tabernaculi Mysteriis, Buxtorf's Exercitat. de arca foederis, and Joseph. Antiq. lib. 3. cap. 6.

(*v*) Exod. xxxi. 15.; Nehem. x. 31.; Jer. xvii. 21.

(*w*) Exod. xvi. 29.; Isaiah, lviii. 13. See Lightfoot Horæ Hebraic. in Luc. xxiv. 50.; et Acts, x. 12.; and Voightii Dissert. de via Sabbati.

(*x*) Exod. xxxi. 14.; Num. xv. 35.; Lev. xviii. 29.

(*y*) See Psalm, cxxxii. 13. 14.; 2 Chron. iii. 1.; 1 Chron. xxii. 14.; Ibid. xxix. 4. 6. 7. See Prideaux's Connect. part 1. b. 1. vol. 1. p. 7. 8. note (q). The model of this

of the edifice was the astonishment of that and of succeeding ages. After the Babylonian captivity, the second temple was erected, under the direction of (z) Zorobabel. This was inferior to the first, in point of (a) external decoration; yet superior, as it was honoured with the gracious appearance of the (b) Son of God himself. From this particular disquisition, you see evidently, that in all ages, from the patriarchal times to the legal establishment, and from the legal establishment to the Christian æra, men, women, and children, (c) assembled themselves together (d) in the house of the Lord on a Sabbath-day, where they offered up their united fervent petitions to the Almighty, and (e) wor-

structure was laid by the same Divine Architect as that of the tabernacle, viz. God himself; 1 Chron. xxviii. 11. 12.

(z) By the command of Cyrus. See Isaiah, xliv. 28.; xlvi. 1.; Ezra, i. 2.

(a) Haggai, ii. 3.

(b) Ibid. ver. 9.

(c) Heb. x. 25.

(d) Psal. cxxi. 1.

(e) Isaiah, lxvi. 23.

skipped

skipped before him, (f) with reverence and godly fear.

THE wisdom of this invariable usage will appear clearly, when I have laid before you the reasons of its institution, which are various and important.

I. IT was instituted for the common benefit of mankind, that laying aside every low thought, and terrestrial avocation, they might have time sufficient upon that day, both for public worship and private meditation; might (g) *let their light shine before men, (h) by serving the Lord with gladness,* in the (i) congregation of the righteous; and the solemn service of the sanctuary being finished, might then re-

(f) Heb. xii. 28. Exclusive of the temple, the number of synagogues were very considerable, particularly in the latter ages of the Jewish state. See Lightfoot, Centur. chorograph. Mat. xxvi. With respect to the mode of worship, see Mairion. de precibus et benedict. Sacerdot. cap. 1. et Vitringa, lib. 1. part 2, cap. 12.

(g) Matth. v. 16.

(h) Psal. c. 2.

(i) See Psal. cxviii. 1.

tire, (k) commune with their own heart in their chamber, and (l) consider how great things God had done for them. Thus was the Sabbath anciently observed. To this mode of observing it, the most learned (m) Rabbi's exhorted the people. Their admonitions, in this instance, were salutary, and may be recommended, not improperly, even in our days. The astonishing works of Providence certainly demand your best thoughts. I do not see, therefore, how you can employ your time better on a Sabbath, when you leave (n) the house of prayer, than in the contemplation of God's manifold perfections, and unbounded (o) love, manifested towards you, in a variety of instances, equally wonderful and benevolent.

(k) Psal. iv. 4.

(l) 1 Sam. xii. 24.

(m) Vid. Meyer. de temporibus et festis, part 2. cap. 9.

(n) Isaiah, lvi. 7.; Matth. xxi. 13.

(o) See Acts, xvii. 24. 25.; Jer. x. 12.; 1 John, iii. 1.; Ibid. iv. 9. 10.

II. IN the Old Testament, you read the following command, which was delivered in express terms, to the people of Israel : (p) *Verily my sabbaths ye shall keep.* The Prophet (q) Ezekiel explains this matter. These sabbaths were *a sign*, says he, between God and the Israelites, and were to be observed strictly on that account, (r) *throughout their generations*, i. e. as long as their state and polity continued, in remembrance of the (s) *wonders wrought* by the Almighty in their favour; wonders, equal to the works of the creation, and which announced the Author of them to be *God of gods*, and *Lord of lords*; when, for their sakes, things animate and inanimate were raised up, to punish their enemies; when, for their sakes, God slew (t) *all the first-born* among the Egyptians; when, upon (u) *the morning watch* of that

(p) Exod. xxxi. 13.

(q) Ezek. xx. 20.

(r) Exod. xxxi. 16.

(s) Exod. vii. 3. 5. See Acts, ii. 22.

(t) Exod. xii. 29.

(u) Exod. xiv. 24.

very

very day which they constantly observed as a Sabbath, God destroyed Pharaoh and all his host (*v*) *in the midst of the Red Sea*, but allowed them to proceed safe, unhurt, and as it were (*w*) *upon dry land*. This exertion of power was an evident demonstration to the Jews, and should be a demonstration to mankind in all ages, that there is nothing (*x*) *too hard for the Lord*, that (*y*) *he doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what dost thou?* (*z*) *Therefore, i. e.* in remembrance of these astonishing events, *God commanded them to keep the Sabbath*, not only as a memorial of their deliverance from a state of cruel servitude; but as an emblem also of a better rest, of an everlasting Sabbath in Heaven, where the righteous shall be delivered from all

(*v*) Exod. xiv. 27.(*w*) Ibid. ver. 29.(*x*) Gen. xviii. 14. See Jer. xxxii. 27.(*y*) Dan. iv. 35. .(*z*) Deut. v. 15.

the

the evils of life. This, heavenly precept, with various others, was, in after ages, misinterpreted by the Jewish Doctors, who inculcated the sabbatic rest with a most superstitious rigour, forbidding upon that day all acts even of self-defence, by which means their countrymen suffered dreadfully in the (a) Maccabean, and in the (b) Roman wars.

WHEN our (c) Saviour appeared, he was very (d) pointed in his animadversions on these ignorant supercilious pastors. He set the matter in a true light. He shewed the difference between ritual and

(a) 1 Mac. ii. 31.—38.

(b) Joseph. Antiq. lib. 14. cap. 4.; and Prideaux's Connections, part 2. book 6. When Pompey conquered Jerusalem, the fortress of the temple could not have been easily reduced, as Dio tells us, had it not been for the advantage that the besieged gave him, by the observance of their weekly sabbaths, on which they abstained so religiously from all work, as to neglect even their necessary defence. Dio. l. 37. p. 36.

(c) See Matth. xii. 8. Κύριος γάρ εἰς τὸν σαββάτον ὁ ὄντες τὸν ἄρ-
ρεντα.

(d) Luke, xiii. 14.

moral laws. He declared the true end of the Sabbath, affirming, to the utter amazement of the indignant Jewish rulers, that the observation of it was not intended to be so rigorous as to admit of no exception; that on that day it was (*e*) *more lawful to do good, than to do evil; to save life, than to destroy it*; that (*f*) *the sabbath was made for man, not man for the sabbath*; that it was instituted for his benefit, for his religious improvement, not as a yoke of bondage, not as a restraint from works either of necessity or of mercy: and to convince them that it was so, he, on that day, not only taught the people, but cured them of their various diseases, doing good to their bodies and to their souls. (*g*) *When he had said these things, i. e. when he had clearly elucidated this important question, by his words, and by his example, all his adversaries were ashamed; and all the people rejoiced*

(*e*) Luke, vi. 9.

(*f*) Mark, ii. 27.

(*g*) Luke, xiii. 17.

for

for all the glorious things that were done by him.

III. In the several ages of the Jewish state, the Sabbath had been observed on the last day of the week. When Christianity was established, that usage ceased. Our Saviour's disciples, and their converts, wisely determined, that from that period *(b) unto the end of the world, (i) the people should come before the presence of God with thanksgiving, and sing praises unto his name,* on the first day of the week. By this determination the moral part of the fourth commandment was not in any respect infringed. They appointed a stated time for the public worship of Almighty God; and to that end, as before, they retained one day in seven. Hence it is that our Sabbath is distinguished by the name of *(k) the Lord's day.* I shall explain to you

(b) Matth. xxviii. 20.

(i) Psal. xcv. 2.; Ibid. xcii. 1.

(k) Rev. i. 10.; Acts, xx. 7.; 1 Cor. xvi. 2.

the reasons why this alteration was made. By observing *the Lord's day*, we Christians do proclaim our implicit belief in the gospel; we acknowledge, and (*l*) *do testify*, that (*m*) *Christ our passover is sacrificed for us*. The deliverance of the Israelites out of Egypt, was merely typical of this spiritual deliverance from (*n*) *wrath* and sorrow. The Canaan to which they travelled was merely typical of that future (*o*) *inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven*, as St Peter affirms, of which we firmly hope to participate, when (*p*) *this mortal shall have put on immortality*. The advent of Christ, therefore, was matter (*q*) *of great joy to all people*. Things then wore a different aspect. The shadow then was made void, by the coming of the substance. The Jewish Sabbath ceased. Ritual ceremonial laws were no longer in

(*l*) 1 John, iv. 14.

(*m*) 1 Cor. v. 7.

(*n*) 1 Thess. i. 10.

(*o*) 1 Pet. i. 3.

(*p*) 1 Cor. xv. 53.

(*q*) Luke, ii. 10. 11.

force.

DISCOURSE III. 53

force. (r) *Let no man, says St Paul, judge you henceforth, in respect of a feast day, new moon, or sabbath days; which were a shadow of things to come; but the body is of Christ.*

BUT other reasons there are, equally strong and cogent, inducing our Lord's disciples to change the day which, under the legal establishment, had been observed as the Sabbath; because, on *the first day of the week* our redemption was completed; on that day, Christ Jesus (s) "overcame death, and opened unto us the gate of everlasting life;" on that day, he arose from the grave in power and splendor, and (t) *became the first fruits of them that slept*; thence announcing, to (u) *the everlasting consolation of the righteous, and to the extreme astonishment of the wicked;*

(r) Coloss. ii. 16. 17.

(s) See the Collect for Easter day.

(t) 1 Cor. xv. 20.

(u) 2 Thess. ii. 16.

that

that (v) there shall be a resurrection of the dead; (w) that the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Another reason why the Jewish Sabbath was abolished, and why we on this day (x) come to the house of God with the voice of joy and praise, is this; because, on our Sabbath it was that the first teachers of Christianity were qualified for their arduous, important office, by the descent of the Holy Ghost, when many excellent gifts were conferred upon them. On that most remarkable day, a great concourse of people were assembled, from various and remote countries. What then must have been their astonishment, it may be imagined, surely not expressed, when, on a sudden, they heard the Apostles speak, in

(v) Acts, xxiv. 15.

(w) John, v. 28.

(x) Psal. xlii. 4.

their

DISCOURSE III. 55

their own respective languages, (y) *the wonderful works of God!* This miracle had an instantaneous effect: Three thousand persons were immediately converted. By their means, as well as by the apostolic aid, the gospel was conveyed to distant regions. Such, from that day, was the resolution of our Lord's disciples, that they were not to be intimidated by danger or distress; such their perspicuity and strength of reasoning, that they persuaded, they convinced, they triumphed over every opposition; such were the astonishing powers with which they were endowed, that they healed the sick, they raised the dead, they cast out devils, they discerned the hearts of men intimately, they inflicted diseases on offending Christians; nay, they even communicated those miraculous gifts to others, for the more effectual promulgation of the gospel. (z) *Great and marvellous are thy works, Lord God Almighty!*

(y) See Acts, ii.

(z) Rev. xv. 3.

I HAVE now pointed out to you the several reasons of the sabbatical institution, both under the Jewish and under the Christian dispensation. It remains, that I exhort you to the constant observation, of it in future.

FROM the preceding remarks, you learn, that to *keep the sabbaths*, and to *reverence the sanctuary of the Lord*, hath been in all ages of the world an (a) invariable usage. You are then without excuse, should you infringe this awful command. Reflect (b) on all the righteous acts of the Lord, which he did to you and your fathers, (c) and let him be your fear, and let him be your dread; acknowledge his great, yet undeserved goodness; evince the gratitude of your hearts, in proportionate returns of praise and adoration: but this cannot be done,

(a) Plin. Epist. 10. 97.; Acts, xv. 21.

(b) 1 Sam. xii. 7.

(c) Isaiah, viii. 12. 14.

unless

unless you come to the (*d*) *house of prayer*, and here (*e*) *lift up your souls*, (*f*) *and worship*, *and bow down*, *and kneel*, before the *Lord your maker*, who hath (*g*) *performed all these things for you*. By the law of Moses, the violators of the Sabbath were punished with a signal destruction; nor can you evade the just vengeance of God, should you violate the Lord's day. The favours conferred under the law, are not to be compared with those received by you under the gospel. But some of you perhaps may think yourselves as learned as the ministers of Christ, and consequently that you want not their instruction. This, it is to be hoped, is not so. A minister of Christ ought to be eminently skillful in his profession; otherwise he cannot instruct you in the true sense of the Scriptures, nor defend Christianity against unbelievers, nor confute heretical doctrines. But how

(*d*) *Isaiah, lvi. 7.*

(*e*) *Psal. xxv. 1.*

(*f*) *Psal. xcv. 6.*

(*g*) *Psal. lvii. 2.*

highly soever you may estimate your own capacity, still it is your duty to frequent this sacred place; for great is the efficacy of example. From the superior ranks it is that the inferior part of mankind model their practice. You all, I trust, have a sincere attachment to your King, and a just anxiety for the public welfare; if so, you will not absent yourselves from the public worship of Almighty God; for the words of holy writ have declared, *that righteousness exalteth a nation, but sin is a reproach to any people.* As nature hath implanted in you an ardent desire of happiness, you will consequently shew a proper respect to the Lord's day; because here you will be instructed in those things on which your eternal happiness depends. But some of you, perhaps, may think yourselves sufficiently exculpated in neglecting the public worship of God in the church, provided you perform those duties in the private meetings and conventicles of sectaries. If such

such are your sentiments, I must tell you, that you labour under a very considerable mistake. These are mere nurseries of discord and confusion. The conductors of them, and their disciples, break that order, that unity, that charity, which should prevail amongst Christians. They infringe the precepts of the gospel, which command them to *agree in their petitions, to speak the same things, and with one mind and one mouth to glorify God.* Many false and irrational persuasions assume the name of religion. Some there are who affect to be wiser, to see farther, and to penetrate more intimately, than other men can do, into the *unsearchable marvellous things* of the Almighty; and they persist in their opinions, even in the face of Scripture itself, which hath told them, that *God is great, and they know him not*; that *touching the Almighty they cannot find him out*; that *such knowledge is too wonderful for them, they cannot attain unto it*: Still they

persevere, and continue to fill your ears with incessant clamours: Our spiritual superiors (say they) are *inactive* and *acquiescent*; our church-establishment *inconvenient* and *unedifying*: *they* announce themselves to be the only true friends of Christianity; we are vilified as the defenders of Antichrist: *they* are the *honest few*; we are mere time-servers, hypocritical deceivers, slaves to our own interest, without religion, speaking well of the present establishment, because by that establishment we either hold or seek preferment. By such insinuations, they endeavour to seduce and exasperate you against your spiritual governors, and the church established. What then is to be done in this case? Shall we confidently rely on the judgement of these *wise men*, these *scribes*, these *great disputers of this world*? If our church is diseased, shall we trust to their art in curing those diseases? Shall the bare authority of *their word* persuade in a cause so essentially interesting? What, *bath the word*

word of God gone out from them, or hath it lighted on them alone? Is public judgement, and the verdict of the whole church, to give place to the private judgement and singularity of *a few*, who wish for nothing but anarchy and confusion? Consider, I beseech you, what, in the several ages of the church, were those men who opposed themselves against the gospel, and laboured with indefatigable zeal, to introduce the strangest and most heretical doctrines? Were they not profound admirers of *human reason*? Did they not pretend to investigate the deepest mysteries, to wade into the transactions of the Most High, and put their knowledge upon a par with the Almighty: although “our “soundest knowledge (as a wise writer observes) is to know that we know him “not as indeed he is, neither can know “him; and our safest eloquence concerning him is *our silence*, when we confess “that his glory is inexplicable, his greatness above our capacity or reach.”

Should

Should you be desirous of receiving information, what is the stumbling-block and cause of offence to our modern reformers, I must tell you, that they want a more scriptural form of worship, *i. e.* a form more consistent with the scripture, according to *their ideas*; they like not the repetition of the Lord's prayer; they are for introducing prayers of their own composition; such prayers as are addressed to Jesus Christ, or the Holy Spirit, must be suppressed or altered. Creeds are their abhorrence: the length of the service offends them. If you would know what these men *really are*; if you would see their character in an accurate point of light, I will give it to you as I find it delineated by the masterly pen of the pious Hooker. "No man (says he) hath hitherto been so impious, as plainly and directly to condemn prayer. The best stratagem that Satan hath, who knoweth his kingdom to be no one way more shaken, than by *the public, devout pray-*"
"ers

“ers of God’s church, is, by traducing the form and manner of them, to bring them into contempt, and to shake the force of all mens devotion towards them.” *I beseech you then, brethren, to suffer the word of exhortation*; shun these men, and their dangerous opinions; observe the Sabbath as it ought to be observed; employ it in that manner which ancient custom, the laws of your country, the practice of virtuous persons, the rules of decency, the duty of setting a good example, and the care of your own souls, require.

DIS-

DISCOURSE IV.

CHARACTER OF ST PAUL.

ACTS, xxvi. 14.

*And when we were all fallen to the earth, I
heard a voice speaking unto me, and saying
in the Hebrew tongue, Saul, Saul, why
persecutest thou me?*

THE conversion and writings of St Paul demand the most attentive consideration from every pious and devout Christian. A Noble writer is of opinion (b) "that his apostleship sufficiently de-

(b) See Letter to Gilbert West, Esq; p. 2.

"monstrates

“monstrates the truth of Christianity.” I perfectly coincide with that writer in this opinion. St Paul was marked out, and eminently appointed to the ministry, by (i) JESUS CHRIST, (k) to bear his name before the Gentiles, and Kings, and the children of Israel. In that (l) celebrated oration, which he delivered with great solemnity and expression before *Agrippa* and *Festus*, the whole of that astonishing event is displayed with the most accurate precision. Before he commenced an advocate for the Christian cause, he was held in high estimation by his countrymen, even by those who had the supreme authority and command. His uncommon abilities excited their attention. In various instances he excelled peculiarly. He was by na-

(i) εν απ' ανθρωπον, εδε δι' ανθρωπον. See Galat. i. 1.; Rom. i. 1. 2 Cor. i. 1.; Coloss. i. 1.; 1 Tim. i. 1.

(k) Acts, ix. 15.

(l) Acts, xxvi.; Ibid. ix. 12.; Ibid. ver. 18.

ture enterprising, (*m*) fluent in language, rigidly attentive to the (*n*) ceremonial observances, and deeply conversant in the most (*o*) abstruse questions of the LAW. Such were his qualifications; but he was possessed of others infinitely more important, in the opinion of those who were placed at the head of the Jewish state. The Saviour of the world, (*p*) promised to our primæval parents, and foretold afterwards by a succession of (*q*) Prophets, *holy men* of God, who could not err, had been arraigned by the Jews; and notwithstanding the unexampled purity of his life, and the infinite variety of miracles he wrought, sufficient to convince even the most ob-

(*m*) He is ranked among the most distinguished orators, by that great critic Longinus. See Frag. edit. Pearce. (*n*) See Galat. iv. 9. 10.

(*o*) Acts, xxii. 3. He was educated by Gamaliel, a famous academician. See Lightfoot's Harmony on John, iii. 10.; and on Luke, ii. 46.; Acts, ix. 1.

(*p*) Gen. vi. 18.; Ibid. xxvi. 4.; Ibid. xxviii. 14. See Sherlock on Prophecy, and Jurieu Crit. Hist. vol. 1. p. 34.

(*q*) Heb. i. 1.; 2 Pet. i. 21.

durate,

durate, they crucified him between two thieves, in a manner the most barbarous and insulting. After his death, they who had the firmness to announce his divine authority, and triumphant resurrection from the grave, were threatened with instant punishment; so soon were our Saviour's words to his disciples verified, *the time cometh, when whosoever killeth you will think that he doth God service.* St Paul was one of these furious mistaken bigots; his zeal flamed out with ungovernable vehemence on this occasion, pious as he thought it was. He (r) blasphemed the name of the Lord Jesus, and persecuted his (s) faithful servants at Jerusalem. To the (t) death

(r) *I verily thought with myself, says St Paul, that I ought to do many things contrary to the name of Jesus of Nazareth,* Acts, xxvi. 9. My ignorance pleaded my excuse: *I obtained mercy, because I did it ignorantly in unbelief,* πολιπον οὐτα βλασφημον καὶ διωκτην καὶ υβριστην. 1 Tim. i. 13.

(s) Galat. i. 11.; Acts, xxii. 4.; Ibid. ver. 19.; Ibid. ver. 21.

(t) Paul was present at the death of St Stephen. He was stoned to death, because he announced the demolition

death of some he was immediately accessory; others he pursued from place to place with relentless fury, (*u*) *breathing out threatenings and slaughter*, without respect either of age or sex. Such was his employment when he set out for Damascus, having previously secured letters of authority from the High Priest, for the more immediate execution of his horrid purposes. Here the awful scene opens to our view. As he was travelling on the road, he was suddenly arrested in his course. Some soldiers, and officers of justice be-

tion of Jerusalem, and shewed the ceremonial to be inferior to the moral law, and consequently, that in process of time those customs which *Moses had delivered* should be *changed*, *Acts*, vi. 14.; xxii. 20.; xxvi. 10. The unbelieving Jews hated the disciples of Christ, on this account particularly. When Paul embraced Christianity, he exhorted his countrymen to *beware lest that come upon them which is spoken of in the prophets*, *Acts*, xiii. 40. Though the Apostle of the Gentiles, he speaks of them, (*viz.* the Jews), with the warmest affection, and pronounces their future happy restoration. Some are of opinion, that the miracles by which St Paul was converted and instructed, are of the emblematic and prophetic kind. See *Jortin's Eccles. Hist.*, vol. i. p. 276.

(*u*) *Acts*, ix. 1.

longing

longing to the Sanhedrim, who had frequently been employed on the like excursions, and bore as rancorous an enmity against the disciples of Jesus as he himself did, were his companions on this expedition. When they (*v*) came near *Damascus*, (*w*) suddenly there shined about him, (*x*) and them which journeyed with him, a **LIGHT** **FROM** **HEAVEN**, surpassing the brightness of the sun; and when we were all fallen to the earth, says St Paul, covered with (*y*) astonishment, and petrified with fear, (*z*) I heard a voice speaking unto me, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.* And I said, who art thou, Lord? and he said, (*a*) I AM JESUS whom

(*v*) *Acts*, ix. 3.

(*w*) *Ibid. ver. 3.*

(*x*) *Acts*, xxvi. 13.

(*y*) *Acts*, ix. 6.

(*z*) His companions heard this voice also, *Acts*, ix. 7.; and *Acts*, xxvi. 13. 14. 15. 16. 17. 18.

(*a*) See also *Acts*, xxii. 17. 18. From some passages in his epistles, it appears, that he saw Christ after this his first appearance. See *1 Cor. ix. 1.; xv. 8.*

thou

thou persecuteſt: but rise and ſtand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister, and a witness, both of these things which thou haſt ſeen, and of THOSE THINGS IN THE WHICH I WILL APPEAR UNTO THEE; delivering thee from the people, i. e. thofe of thine own nation, and from the Gentiles, UNTO WHOM I NOW SEND THEE, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiuenefs of ſins, and inheritance among them which are ſanctified by faith that is in me. Could any thing be clearer, more comprehensive, or more convincing than this? Nothing surely. To a man of St Paul's judgement, the whole matter immediately appeared in its proper light. He no longer entertained even the ſmallest doubt of the divine miſſion of Jeſus: he no longer questioned the reality of his reſurrec‐tion, of which he himſelf had now received an undeni‐able proof. Struck blind

blind with the (b) celestial splendor, (c) *he was led by the hand, and brought into Damascus.* A few days afterwards, the same Almighty Power which deprived him of his sight, (d) restored it to him again, and he was baptised in the name of Jesus, by the holy Ananias.

WHAT must have been the (e) confusion of the whole Jewish Sanhedrim, when they received this strange and singular intelligence? Their firm friend become their powerful enemy, the persecuting Jew an enlightened *Christian!* Instead of binding the (f) *disciples of the Lord*, on the road, and at *Damascus*, according to his original intention, he now entered into a (g) friend-

(b) How vain, equivocal, and absurd, is Lord Herbert of Cherbury's description of *a sign*, he solemnly invoked, and *thought* he received from heaven, relative to the publication of his tract, *De Veritate*. See Dr Leland's judicious remarks on this writer, vol. 1. p. 27. 28. 29. 30.

(c) *Acts*, ix. 8.

(d) *Ibid. ver. 17. 18.*

(e) *Acts*, ix. 21. 22.

(f) *Ibid. ver. 1. 2.*

(g) *Ibid. ver. 27.*

ly

ly intercourse with them. He (*b*) disputed against and confounded their common enemies, both Jews and Greeks, (*i*) preaching Christ in the synagogues, that he is the Son of God, and though (*k*) crucified and slain by his wicked countrymen, (*l*) yet that he liveth by the power of God, and that they also, by the same power, should, after death, arise to life eternal. This he did, with such evidence, and in so very persuasive a manner, that (*m*) a great multitude both of the Jews and also of the Greeks believed.

THE fame of St Paul's proceedings reaching Jerusalem, it is highly probable that the whole matter was minutely canvassed into, the companions of his embassy sent for and interrogated by the High Priest, every question which might in any sort elucidate this surprising event fairly put, and properly resolved. The case was neither dubious nor difficult.

(*b*) Acts, ix. 22. 29.

(*i*) Ibid. ver. 20.

(*k*) Ibid. ii. 23. (*l*) 2 Cor. xiii. 4. (*m*) Acts, xiv. 1.

The

The transaction was not of a secret nature, it was (*n*) *not done in a corner*, nor in the night, nor without the observation of witnesses, but at MID-DAY, in the eye of the world, before a number of men of various dispositions, apt and willing to have discovered even the smallest appearance of fraud or collusion. Besides this, temporally speaking, what did St Paul acquire by this sudden transformation in his conduct? What fame, what honour, what emoluments, did he receive? or rather, what did he not lose? His dearest interests were at stake. He lost his native country, his relations, friends, fortune, and (*o*) *the traditions of his fathers*. Banishment and (*p*) oppression stared him in the face; yet all this he chearfully submitted to for his

(*n*) So far was King Agrippa from condemning Paul, that if he had not appealed unto Cesar, he might have been set at liberty; and, instead of charging him, as *Festus* did, with madness, or false reports, as deceiving others, or deceived himself, he owns unto Paul, “ Almost thou “ persuadest me to be a Christian;” *Acts, xxvi. 26.*

(*o*) *Gal. i. 14.*

(*p*) *1 Cor. iv. 15.*

Great Master's sake, boldly opposing (q) his life to the rancorous persecution of the faithless Jew, and of the self-assuming Gentile; proofs sufficient that he was a Christian on the most sincere conviction; that he was not to be intimidated (r) by reproaches, or necessities, or persecutions, or distresses; and that he rejected all the pleasures and emoluments of the world, on the following solid position, (s) that the sufferings of this present time are not worthy

(q) 2 Cor. xi.; 1 Theſſ. iii. 4.; 2 Cor. vi. 4. 5.; Ephes. vi. 10. 11. 12. 13. 14.; Coloff. i. 9. 10. 11.; Rom. vii. 35. 36.

(r) 2 Cor. vi. 4. 5. See an explicit detail of St Paul's sufferings, 2 Cor. xi, which no one can read unmoved.

(s) Romans, viii. 17. 18. When St Paul suffered martyrdom, and by that act was offered up as a sacrifice for the faith he had so zealously and successfully preached, he looked back with infinite satisfaction on his past conduct, 2 Tim. i. 7. and forward to the glorious reward, that crown of righteousness which was laid up for him; Ibid. ver. 8. When, on account of a miracle wrought by him at Philippi, Acts, xvi. 18. he and Silas were severely beaten, cast into a dungeon, and put into the stocks, at midnight, instead of uttering sighs and groans, they prayed and sang praises unto God, Acts, xvi. 22. The Almighty power supported them under, and alleviated their misfortunes.

to be compared with the glory which shall be revealed. This he was well acquainted with, by (t) *visions and revelations of the Lord*, being (u) *caught up into paradise, where he heard unspeakable words, which it is not lawful for a man to utter.*

As an apostle, he acquitted himself with all the zeal, and wisdom, and power of an apostle. He visited foreign countries, and preached Christ, where he (v) *had not been named.* *Greeks and Romans* listened to him with attention. Men of the most (w) distinguished eminence heard him with delight, and were (x) *confirmed in the faith.* The force of his reasoning, and that astonishing power communicated by

(t) 2 Cor. xii. 1.

(u) Ibid. ver. 4.

(v) Romans, xv. 20.

(w) Among others, the Roman Proconsul *Sergius Paulus*, *Eraustus* of Corinth, and *Dionysius*, a judge and senator of the Areopagus, one of the most respected courts of judicature in Greece. See Acts, xiii.; Ibid. xvii. 34.

(x) Acts, xiv. 22.

(y) *the Spirit of God*, wrought irresistibly upon their minds. In his deportment he was (z) peculiarly obliging ; nor did he assume even the smallest degree of (a) pride or ostentation. Neither his knowledge of the world, nor his scholastic education, nor (b) *the excellency of his speech*, nor those divine powers which he possessed more (c) eminently than the rest of his brethren, could induce him to lay claim to any superiority either of rank or merit. He gloried only in the name of (d) JESUS. His sole honour was that of preaching *Christ crucified*. Matters relative to (e) govern-

(y) Romans, xv. 19.; Thess. i. 5. How wonderful and mighty were the miracles he wrought at *Lysitra*, *Paphos*, *Troas*, and *Melita*; Acts, xiv.; Ib. xiii.; Ib. ii. 20.; Ib. xxviii. By the miracle which St Paul wrought at Paphos, the prediction of our Saviour was confirmed. *I am come into the world, that they who see not, may see, and that they who see, may be blind.* The eyes of the wicked Jew are closed, and the understanding of the Pagan proconsul is illuminated. See Dr Jortin's Eccles. Hist. vol. i. p. 276.

(z) 1 Cor. ix. 21. 22.

(a) Ephes. iii. 8.; 1 Cor. xv. 9. (b) 1 Cor. ii. 1. 4.

(c) 1 Cor. xiv. 18.; Ibid. xv. 9.; Ephes. iii. 8.

(d) 1 Cor. ii. 2.

(e) Romans, xiii.

ment,

ment, or the state, he never interfered in: They did not fall within his cognisance. Considered as an apostle, he was (*f*) vigilant and attentive. Considered as a writer, he is copious and argumentative. His inferences are always just. He must be read with the closest attention. If he is not at all times perfectly intelligible, we must attribute this to our ignorance of ancient usages and expressions, and to various other circumstances, which render it no easy matter, thoroughly to investigate the meaning of this learned and laborious apostle.

IN order more fully to comprehend the scope and intention of his various writings, it is necessary, previously, to consider the respective state both of the *Jews* and *Greeks*.

(*f*) See Acts, xx. 19. 20. 25.; 1 Cor. iv. 1. 2. See his solemn charge to *Timothy*, 2 Tim. iv. 1. 2.; and to the Bishops at *Ephesus*, Acts, xx. 28.

THE *Jews* or *Israelites* were those members of the Hebrew republic who worshipped the One True God, according to the Mosaic ritual. They were trained up to the expectation of the Lord Jesus, by a succession of prophets, who foretold the time of his advent, and described the nature of his kingdom. These prophets were (g) sufficiently explicit; yet St Paul informs us, that when the Saviour of the world came, he was (b) *unto them a stumbling-block*; and that they absurdly (i) *required a sign*; i. e. a visible temporal deliverance. Whence this extreme ignorance in matters of such infinite moment? Were there not proper persons in the state, whose peculiar province it was to explain and elucidate the Scriptures? Most certainly there were. When King *Herod* was anxious to know where the Messiah should be born, he

(g) Compare *Isaiah*, viii. 19. 20. with *Deut.* xiii. 1. 2.

(b) *1 Cor.* i. 23.

(i) *Ibid. ver. 22.*

sent

fent for the (*k*) SCRIBES, and desired them to determine the point in question. The Scribes therefore were the most distinguished casuists: What then was their true character? it was infamously flagitious. They (*l*) secluded the key of knowledge, and gave a false interpretation to the prophetic writings. They were incessantly employed in (*m*) debate, on matters the most trivial and unimportant. They (*n*) rigidly observed the ceremonial, but were wholly inattentive to the (*o*) moral and immutable part of the law. Besides this, the whole nation was divided into various sects. Pharisees, Sadducees, Essenes, Herodians, &c. maintained their

(*k*) See Matth. ii. 4.; Ibid. xvii. 10. See on this subject Spanhem. Dubia Evang. part 2. Leusden Philolog. Hebræo-mixt. dissert. 23.

(*l*) See Luke, xi. 52.; and Camer. in Luc. apud Criticos. Sacros. (*m*) See 1 Tim. vi. 3.—5.

(*n*) Gal. iv. 10. See Lightfoot Hor. Heb.; Acts, ii. 1.; and Jennings's Jewish Antiquities, vol. 2. p. 203.

(*o*) That part which St Paul tells us is *spiritual, and holy, and just, and good*, Rom. vii. 12. 14.

separate

separate and distinct opinions. The collective body of the people were profligate beyond all description, as their own (*p*) historian asserts. Their vices made them abhor the Christian faith, so that (*q*) all were unanimous in attempting the utter extirpation of it; but as the wise (*r*) *Gamaliel* argued, this being the work *not of man but of God*, they were unable to overthrow it.

THE Gentiles, by St Paul, are sometimes styled (*s*) *Greeks*, sometimes *Barbarians*. The same distinction is observed by other writers: *Αἰλικεῖται γαρ τῷ Ελληνὶ, οὐ βαρβαρός*. Thucid. lib. 1. 3. Schol. 5. p. 3. Edit. Hudf. Oxon. 1696. *δικα διαιρεύεται απαρ τῷ τῷ αὐθωπων πληθός, τοῖς τῷ Ελληνας, καὶ βαρβαρός*. Strabo, lib. 2. p. 45. Edit. Casaub. Paris, 1620. The learning and polite language of the

(*p*) Joseph. de Bell. Jud. lib. 6. c. 27.; Ibid. c. 37. lib. 5. c. 34. lib. 7. c. 30.

(*q*) Compare Exodus, xii. 6.; Mark, xiv. 43.; and Luke, xxiii. 13.

(*r*) Acts, v. 38. 39.

(*s*) Rom. i. 14.

Greeks

Greeks were held in universal admiration. They (*t*) *seek after wisdom*, says the Apostle. They sought after it with great earnestness and zeal. At (*u*) Athens, philosophical lectures were read in the Academic schools by *Socrates, Plato, Speusippus, Xenocrates, Polemo, Crates, Crantor, and Arcesilas*. But these eminent men, with all their assiduity, served only to confirm the truth of the Apostolic assertion, that (*v*) *the world by wisdom knew not God*; for they fell in with the gross idolatry of the popular worship, and joined their (*w*) countrymen in the most superstitious practices; sometimes acknow-

(*t*) 1 Cor. i. 22.

(*u*) See Plut. in Thesco, 15. Diog. Laert. in Plato, f. 7. Plutar. de Exit. 603. Cic. Epist. Fam. iv. 12.

(*v*) 1 Cor. i. 21.

(*w*) Cic. de Divin. 2. 12. De Leg. 2. 12. 13. See Polib. lib. 6. p. 497. And sometimes, according to *Lucretius*, in the *most immoral practices*.

— Sæpius olim,
Religio peperit scelerosa atque impia facta.

Lucret. i. 83.

L

ledging

ledging themselves totally ignorant in all the fundamental questions of religion and morality. (x) “ *Nihil cognosci, nihil percipi, nihil scire posse; angustos sensus; imbecillos animos; brevia curricula vita; in profundo veritatem demersam; opinionibus et institutis omnia teneri; nihil veritati relinquere: deinceps omnia in tenebris circumfusa.* ” What, therefore, the wisdom of the world could do towards the reformation of mankind, is evidently perspicuous. Let us now remark what (y) *the foolishness of preaching*, as St Paul calls it, was enabled to accomplish. Four hundred years before the birth of Christ, the senators of the (z) Areopagus at Athens, summoned the learned Socrates before their tribunal. On his appearance,

(x) Cic. Acad. 1. 13. See also his de Nat. Deor. lib. 1. 1. They wanted some more secure basis, a DIVINE WORD, or Revelation, for their conduct and support in this life; *καὶ τὸ δυνατὸ ασφαλεῖστερον καὶ ακινδυνετόρον, εἰς βεβαιότερον οχυρατος, οὐ λογοτ θειοτ τίνος, διακριθεῖναι.* Vid. Plat. in Phædone, f. 35. (y) 1 Cor. i. 21.

(z) See the learned Dr Pococke’s Travels, lib. 2. 2. p. 165. And Acts, xvii. 22.

they

they accused him of ridiculing the religion of his country. In his defence, the philosopher affirmed, that he rigidly observed the (a) ancient religious customs, and constantly inculcated an adherence to them, as the duty of every good citizen. This explicit declaration that he was an idolater, did not preserve his life. Before the same respectable court, and for the very same offence, the great Apostle to the Gentiles was also summoned. On his appearance, he boldly reprehended even the senators themselves: he openly condemned their superstitious practices, and laid before them in direct terms the momentous truths of the Christian religion. (b) *Ye men of Athens, says he, I perceive that in all things ye are too superstitious: For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UN-*

(a) See the works of *Plato* and *Xenophon*. The illustrious *Cicero* recommends the observation of them; “ nam et majorum instituta tueri sacris cæremoniisque “ retinendis, sapientis est.” *De Leg.* 2. 12. 13.

(b) *Acts*, xvii. 22.

KNOWN GOD. *Whom therefore ye ignorantly worship, him declare I unto you: God that made the world, and all things therein. This God is not worshipped with mens hands, as though he needed any thing:—Nor is the Godhead like unto gold, or silver, or stone, graven by art and man's device.* Having laid before them the folly and impiety of their proceedings, he advises them to repent, and turn to the living God; because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. This harangue had an astonishing effect upon the Athenians: The senator (c) *Dionysius, a woman named Damaris, and several others, believed on the Lord Jesus.* (d) *Where is the wise? says St Paul, in a triumphant tone: Where is the scribe? Where is the disputer of this world?* He knew that these mighty men

(c) *Acts, xvii, 34.*(d) *1 Cor. i. 20.*

were

were gradually sinking into contempt; that the (*e*) ceremonial observances of the *Jews*, the (*f*) oracular consultations of the *Greeks*, the auguries, (*g*) auspices, and sacrifices of the *Romans*, should be superseded by the (*h*) plain doctrines of the Christian institution, in conformity to the express affirmation of the Prophet *Isaiah*:

(*i*) "Behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder: for

(*e*) See *Dan.* ix. 27. *Sulpitius Severus*, I. 2. *Euseb.* *Evang. Hist.* iv. 6. *Origen Cont. Cels.* II. p. 56.

(*f*) "As to the oracles which were uttered in Pagan temples, if we consider how many motives both of private gain and of national politics might have contributed to support them, and what many of the Pagans have said against them, and what obscure and shuffling answers they commonly contained, and into what scorn and neglect they fell at last, we must needs have a contemptible opinion of them." *Dr Jortin's Rem. on Ec. Hist.* vol. I. p. 80. See *Euseb. Præp. Evang.* lib. 4. 5. 6. See also the *Equit.* of *Aristophanes*.

(*g*) These auspices were often forged. See *Val. Max.* I. 2.; and *Cic. de Divin.* I. 33.

(*h*) *Deut.* xxx. 11. 14.; *Isaiah*, xxxv. 8.; *Micah*, vi. 8. *John*, v. 3.

(*i*) *Isaiah*, xxix. 14.; I Cor. i. 27. 28. 29.

" THE

“ THE WISDOM OF THEIR WISE MEN
 “ SHALL PERISH, and the understanding
 “ of their prudent men shall be hid.”

From a comparative view of the sage Athenian philosopher, and the great Apostle to the Gentiles, we evidently perceive the inexpediency of human reason in its most exalted state, and the *absolute necessity* of a divine revelation. Blessed be God, in these our days, we labour under none of those difficulties which the ancient *Zōophoi* complain of. (k) *The eyes of our understanding are enlightened.* What was *hidden from them*, is revealed to us. Without the pains of searching, or danger of mistaking, we (l) *KNOW THE CERTAINTY* of those things wherein we have been instructed. WE KNOW (m) *that this corruptible shall put on INCORRUPTION*; that (n) *the hour is coming, in the which all that are in their graves shall come forth from thence; they that have done good,*

(k) Ephes. i. 18.

(l) Luke, i. 3. 4.

(m) 1 Cor. xv. 53.

(n) John, v. 28.

unto

unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

THE sacred writings, which point out the way to eternity, merit all our attention. To them (o) we ought to give the more earnest heed; and (p) observe to do according to all that is written therein; for though they were (q) foolishness to the GREEKS, and a stumbling-block to the JEWS, yet they are in truth (r) the power of God to salvation, to all that believe. We have (s) put our hand to the plough, and must not look back; (t) for it had been better for us not to have known the way of righteousness, than, after we have known it, to turn from the holy commandment delivered unto us.

(o) Heb. ii. 1.

(p) Joshua, i. 8.

(q) 1 Cor. i. 23.

(r) Rom. i. 16.

(s) See Luke, ix. 62.

(t) 2 Pet. ii. 21.

individually can hold the difference and can
lead to individuality not other than each word
written

two words hold, positive form and
negative form, which are now diffi-
cult to distinguish. (3) most of
the time he seems to have had fewer mem-
ories than others in that the situations
and the words (4) now yield figures
and words which are not his, and
he seems to have no idea of his past
and the past is not in his mind. (5)
in the same way (6) (7) (8) and (9)
are figures, as you can see, and
the past is not in his mind, and the
present is not in his mind, and the

DISCOURSE V.

ON THE
TRINITY.

Preached at YORK MINSTER,
February 18. 1776.

M

“ Ego me refero ad illas Scripturæ voces quæ jubent invocare
“ Christum, quod est ei honorem divinitatis tribuere, et plenum
“ consolationis est.” *Melancthon, lib. 4. epist. 140.*

Ο νεονήκος τοῦ θίου νεονήκε τον πατέρα, καὶ τυλόμες αναδεῖξε καὶ διδὺ
της τα πατέρος φυσεώς, οὐδες. *Greg. Nazianz. Orat. 36.*

“ Touching points of doctrine; as, for example, the Unity of
“ God, the Trinity of Persons, Salvation by Christ, the Resurrec-
“ tion of the Body, Life Everlasting, the Judgement to come, and
“ such like; *T*hey have been since the first hour that there was a church
“ in the world, and till the last they must be believed.” *Hooker, b. 3. p. 145.*

“ God commands us to believe there is an union, and there is a
“ distinction; but what that union, or what that distinction is, *all*
“ mankind are equally ignorant, and must continue so, at least till the
“ day of judgement, without some new revelation.”

Dean Swift's Sermon on the Trinity.

Quorsum hæc? Ut ostendam de rebus divinis nihil tam circum-
specte dici posse, quin pateat calumniæ, si contingat iniquus interpres.
Proinde satius esse non tam multa definire de hujusmodi rebus,
quas nec *affequitur intellectus humanus*, nec exprimit sermo. *Præstat
venerari quædam, quam scrutari.* *Erasmi Opera, tom. 9. c. 271.*

“ I can by no means come into the notions of those gentlemen
“ who declare against all authority in the church, and all establish-
“ ments of religion by the state, *which they would make the world be-*
“ *lieve* are utterly inconsistent with right reason, just liberty, and
“ true religion, contrary to the will of Christ, and destructive of
“ the faith and doctrine taught by him. To me the reverse of all
“ this seems to be the truth.” *Bishop Hare's works, vol. I. p. 120.*

DISCOURSES

DISCOURSE V.

JOHN, xiv. 8. 9.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayst thou then, Shew us the Father?

THIS question was appositely introduced by *Philip*, and clearly expounded by the Saviour of the world. *Have I been so long time with you, and yet hast thou not known me, Philip*, after all my miracles, after all my exhortations? Be

M 2 not

not ignorant any longer, or even doubtful, concerning those intricate questions, what is the Father? or, what is the Son? (u) *I am the truth*, and I declare the whole truth; (v) *believe me, I am in the Father, and the Father in me*: (w) *As the Father knoweth me, so know I the Father. What things soever he doth, these also doth the Son likewise. All things that the Father hath, are mine.* (x) *I and the Father are one. He that hath seen me, hath seen the Father; and how sayst thou then, Shew us the Father?* My words are the words of the (y) Almighty: my actions shew indisputably, that (z) *great is the Lord, and of great power*;

(u) John, xiv. 6.

(v) Ibid. v. 11.

(w) John, x. 15.; v. 19.; xvi. 15.

(x) Εγώ καὶ ὁ πατήρ ἐμός. John, x. 30. See also chap. xvii. 21.

(y) Christ spake what he had heard and learned from his Father: *I have not spoken of myself, but the Father that sent me, he gave me a commandment, what I should say, and what I should speak*; John, xii. 49.

(z) Psal. cxlvii. 5. See also John, x. 37.; Ibid. xiv. 10. He demonstrated that power when upon earth, by healing

ing

*power; that (a) he understandeth all the i-
maginations*

ing various persons, variously afflicted; effecting a perfect cure, without either touching or seeing them. *Go thy way, (said he to the Centurion), and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour, Matth. viii. 6. 13.* And when he said to the woman of Canaan, whose daughter was grievously vexed with a devil: *BE IT UNTO THEE EVEN AS THOU WILT. And her daughter was made whole from that very hour, Matth. xv. 22. 28.* And when he said to the nobleman, whose son was sick at Capernaum, and at the point of death: *Go thy way, thy son liveth. And at the same hour the fever left him, John, iv. 46. 50. 52. 53.* On the cross, he gave proofs of his sovereign authority, and shewed evidently that he was possessed of all power, &c.: *there was darkness over all the land, Mat. xxvii. 45. ; the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of their graves, and appeared unto many, Ibid. 51. 52. 53.* He was possessed of all power in heaven and in earth, Matth. xxviii. 18. ; and able to subdue all things to himself, Phil. iii. 21. Our Saviour is called the *Power of God, and the Wisdom of God, 1 Cor. i. 24.* The real attributes and perfections of the Diety shone forth in him. His miraculous acts clearly evinced his *Divine Omnipotence; and his Divine Omnicience was shewn, by his discerning the thoughts of the heart, and foretelling things to come. See Origin contra Cels. lib. 4.*

(a) 1 Chron. xxviii. 9. “ All men knew Nathaniel to “ be an *Israelite.* But our Saviour piercing deeper, gi- “ veth further testimony of him than men could have “ done with such certainty as he did, behold indeed an
“ *Israelite,*

m aginations of the thoughts; and (b) doth unsearchable things, without end, or number.

IN the first (c) dawn of Christianity, various and malignant were *the enemies of the cross*. No sooner was (d) God manifested in the flesh, but that great (e) *mystery of godliness* was impetuously attacked by (f)

" Israelite, in whom there is no guile," John, i. 47. and xxi. 15. " If we profess, as Peter did, that we love the Lord, and profess it in the hearing of men, charity is prone to believe all things, and therefore charitable men are likely to think we do so, as long as they see no proof to the contrary: but that our love is found and sincere, that it cometh from a pure heart, a good conscience, and a faith unfeigned, who can pronounce, saving only the searcher of all mens hearts, who alone intuitively doth know in this kind who are his?" Hooker, b. 3. p. 126.; see Acts, xv. 8. (b) Job, v. 9.

(c) 1 John, ii. 18.; 1 Tim. vi. 20.; Col. ii. 8.

(d) 1 John, iii. 8.; 1 Tim. iii. 16. The Supreme Being, the Dread Majesty of heaven and earth, condescended, in the most open and familiar manner, to be manifested in the person of his Son, who was *the brightness of his Father's glory, and the express image of his person*, Heb. i. 3.; even the image of the invisible God, Col. i. 15.: For in him dwelleth *all the fullness of the Godhead bodily*, ii. 9.

(e) 1 Tim. iii. 16.

(f) 2 Thess. ii. 7.

the

the mystery of iniquity, by all the powers, and all the (f) wiles of Satan. Diverse bold and artful men arose, who (g) peremptorily affirmed, that the Saviour of the world was not God; that he had no existence before he appeared in this world; and therefore to (h) *go into his tabernacles, and worship at his footstool*, was in effect to detract from the honour due to the One only Supreme God. It had been well for the (i) peace and unity of the Christian church, had this spirit of controversy and dissension stopped where it originally commenced; but that they who (k) *are ap-*

(f) Τα βάθη τοῦ σατανᾶ. Rev. ii. 24.

(g) See the life of Constantine, by Eusebius; the Ecclesiastical histories of Socrates, Sozomen, and Theodoret; Ittigius de Hærisiarchis ævi Apostol. c. 8.; and Buddeus de Ecclesia Apostolica, cap. 5. p. 292.; *Certamen erat de rebus longe semotis ab humani ingenii captu.* Erasm. epist. 613.

(h) Psal. cxxxii. 7.

(i) Bone Deus! quales tragedias excitabit hæc quæstio ad posteros, εἰ τοῦ αὐτοσατιστοῦ λόγος, εἰ τοῦ αὐτοσατιστοῦ τοῦ πνεύματος. Melanchthon. lib. 4. epist. 140. Nulla (hæresis) *majores* excitavit in orbe *tumultus*, quam Arianorum. Erasm. epist.

525.

(k) 1 Cor. xi. 19.

proved,

*proved, may be made manifest, by a constant and public adherence to its doctrines, by affording no countenance to the disturbers of its peace, either by neglecting the public offices of the established worship, or by frequenting the assemblies of Separatists; God hath ordered, that there must, and shall be in every age, (l) *false apostles, deceitful workers, transforming themselves into the apostles of Christ*; men of learning and abilities; (m) *speaking evil of the things they understand not*; (n) *beguiling unstable souls*; ever restless and dissatisfied; meditating changes of doctrine and worship; passionately fond of their own devices, which they hold forth to the admiring multitude, as expressly founded on God's sacred and immutable word; yet when fairly canvassed, they turn out mere human inventions, the result and produce of their own warm distempered*

(l) See also 2 Pet. ii. 1. *There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.*

(m) 2 Pet. ii. 12.

(n) Ibid. ver. 14.

imaginations.

imaginings. Such were the (o) Jewish deceivers; such the enthusiastic and self-sufficient (p) philosophers, mentioned and condemned by the Apostle St Paul; such were they, who, by their discordant opinions, teased and disconcerted the churches of (q) *Jerusalem*, (r) *Rome*, (s) *Corinth*, and (t) *Galatia*; such were the famous (u) *Ebion* and (v) *Artemon*; such the arrogant (w) Bishop of Antioch, who was degraded from his Episcopal dignity; such the keen and eloquent (x) *Arius*, who was expelled from the communion of the church;

(o) Phil. ii. 3.

(p) Coloff. ii. 8.

(q) *Acts*, xv. 2.

(r) *St Paul's Epist. to the Romans*,

(s) 1 Cor. i. 10. 11. 12.

(t) Gal. i. 6. 7.

(u) See Mosheim's *Eccles. Hist.* vol. i. p. 174.; and *Fabric. ad Philostr. de hæresibus*, p. 81.

(v) Artemon lived in the second century.

(w) See *Euseb. Hist. Eccles.* lib. 7. cap. 30. p. 279.

(x) See the life of Constantine by Eusebius; the Ecclesiastical Histories of Socrates, Sozomen, and Theodoret, the 69th heresy of Epiphanius, &c. &c. He lived in the 4th century.

such (y) *Photinus*, Bishop of Sirmium, who was also deposed and banished; such were the (z) *Socini*, (a) *Hetur*, (b) *Campanus*, (c) *Claudius*; and, among others, that contentious fanatic (d) *Servetus*, who, like one of our modern reformers, had his (e) *Providential awakenings*, as he thought, was “ (f) seized with a passion for reforming “ (in his way), and many things con- “ curred (says an able historiographer) “ to favour his designs; such as the fire “ of his genius, the extent of his learn-

(y) See Larroque, *de Photino, et ejus multiplici condamnatione*; Thom. Ittigius *Histor. Phot. in App. ad librum de Hæresiarchis ævi Apostoloci*. He lived also in the 4th century.

(z) See Mosheim, vol. 4. p. 168. (a) *Ibid. p. 169.*

(b) *Ibid.* (c) *Ibid.* (d) *Ibid. p. 170.*

(e) “ To his extravagant assertions, he added another still more so, even that he himself had received a commission from above, to reveal anew this divine doctrine, and to explain it to mankind. His notions with respect to the Supreme Being, and a Trinity of Persons in the Godhead, were absurd and chimerical, beyond all measure.” *Ibid. p. 172.* See Mr Lindsey’s *Apology*, p. 215.

(f) Mosheim, *Eccles. Hist. vol. 4. p. 170.*

“ ing,

“ing, the power of his eloquence, the
 “ strength of his resolution, the obsti-
 “ nacy of his temper, and an external ap-
 “ pearance, at least, of piety, that ren-
 “ dered all the rest doubly engaging.”

ALL these men, (f) *the honest few*, as a modern apologist is pleased to denominate them, openly proclaimed their respective dogma's, and by the infinity of their (g) *divisions*, (h) *sowed discord among the brethren*. (i) *The word* by them expounded *did not profit*; nor was it possible; for, according to their interpretation, it was not (k) *a lamp unto the feet, nor a light unto the path*.

To counteract the poison, thus deceit-

(f) See Mr Lindsey's *Apology*, p. 22. where he is pleased to tell us, that these men *only* “professed the truth of God.”

(g) *Romans*, xvi. 17. *διχοτασίας καὶ τα σκανδαλα.*

(h) *Proverbs*, vi. 19.

(i) *Hebrews*, iv. 2.

(k) *Psalm*, cv.

fully administered by these (*l*) evil seducers, a never-failing antidote has always been at hand. The church of God has never yet been deserted. From its first establishment there have been, and the Scriptures authorise us to affirm, that, till its final consummation, (*m*) *even unto the end of the world*, there will be an uninterrupted succession of (*n*) faithful pastors, who shall (*o*) teach and baptise all nations in the name of the (*p*) Father, and of the Son, and

(1) 2 Tim. iii. 13.; and as the Apostle adds, *πλανώντες καὶ πλανώμενοι*. The doctrine of the gospel was committed to *Timothy*, as the *precious talent or treasure of Jesus Christ*: for the performance of this duty he received the *special gift of the Holy Ghost*. To keep this commandment immaculate and blameless, was to *teach the gospel of Christ without mixture of corrupt and unsound doctrine*; such as a number, even *in those times*, intermingled with the *mysteries of Christian belief*, Hooker, iii. 150.

(m) Matth. xxviii. 20.

(n) 2 Tim. iii. 2.; Ephes. iv. 11, 12.; Tit. i. 9.

(e) Matth. xxviii. 20.

(p) We cannot doubt, says the learned Bishop Atterbury, Serm. vol. 3. p. 181. but that when our Saviour directed this form, he made some discovery to his disciples,

of the *Holy Ghost*; who shall (q) meditate upon the law of God day and night, and observe to do according to all that is written therein; who shall (r) hold fast the form of sound doctrine, and in their public admonitions to the people, (s) rightly divide the word of truth; who shall respectfully reverence the (t) great mystery of the faith; hate every false way; indignantly disavow every novel erroneous doctrine; and, by a solidity of judgement, and perspicuity of reasoning, either (u) convince the gainsayers, or, at the least, sharply reprehend them, (v) according to the power which the Lord hath given, to edification, and not to destruction.

THERE is no point of doctrine, or matter of faith, which hath given rise to

ciples, concerning the nature and offices of these three persons of the ever blessed Trinity, in whose names they were to baptise.

(q) Joshua, i. 8.

(r) Titus, i. 9.; 2 Tim. i. 13. *υποτυπωσιν εχειν μηδινοντας λογουν.*

(s) 2 Tim. ii. 15.

(t) 2 Tim. iii. 9. *μυστηρια της πιστωσης.*

(u) Tit. i. 9.

(v) 2 Cor. xiii. 10.

such

such a variety of learned conjecture, and keen debate, as the doctrine of the Trinity; but since the (x) everlasting God, whose (y) understanding is infinite, hath not fully revealed this doctrine, it is absolutely impossible that man, although he is (z) wise in his own eyes, and prudent in his own sight, should, in the midst of his learned researches, trace out and discover this deep mysterious truth. (a) Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea.

10 THIS abstruse question, concerning the nature of the Holy Trinity, was originally

(x) Isaiah, xl. 28. (y) Psal. cxlvii. 5.

(z) Isaiah, v. 21.

(a) Job, xi. 7. 8. 9. See also Rom. xi. 33. 34.

agitated

agitated in the (b) fourth century. In the (c) sixth and (d) eighteenth centuries, it was revived, and again debated with increasing zeal and vehemence, by other learned men, who either adhered to the plan laid down by *Arius*, or maintained (e) "an equality of perfections between the Three Persons, but a *subordination of nature* in point of existence and derivation." Even in these our days, all is not perfectly serene and quiet: (f) Modern reformers we have in great abundance, who are zealous of acquiring fame, and of being handed down, in the faithful historic page,

(b) In the three preceding centuries, as a learned historian remarks, *it had happily escaped the vain curiosity* of human researches. Mosheim, vol. 1. p. 334.

(c) Anno 519. Ibid. vol. 1. p. 462. 463.

(d) See Mosheim, vol. 5. p. 99. note g.

(e) Ibid. vol. 5. p. 103. note h.

(f) The author of the Confessional, Mr Lindsey, and Dr Benjamin Dawson, who, as we are informed, is to make a considerable figure *in distant times*, (the *coronation ætas*). See Advertisement to the 3d edit. of the *Confessional*, p. 6.

as

as the illustrious patrons (according to *their ideas*) of liberty and truth.

HE who stands foremost in the list, I mean the author of the *Confessional*, has made the following explicit declaration : (g) “ I am,” says he, “ neither afraid, “ nor ashamed, (if so, why does the “ learned writer shun the light? why “ conceal his name?) to call for a review “ of our Trinitarian forms, as what I “ think quite necessary for the honour of “ the church herself.” Thus called for, who is to review these forms? by whom are they to be elucidated, and placed in their proper light? Surely not by the learned (h) Reformer himself, whose opinions,

(g) *Confessional*, p. 401.

(h) He flatters himself, at least, that his judgement shall be *solicited* upon the occasion. “ By whom, (says “ he) should a reformation in our ecclesiastical affairs be “ *first* attempted?” By himself surely; for he *first* began the tumult. No! he is too *modest* for such an undertaking, and therefore puts the bishops in mind, that it is their *duty* to *attempt* it, and seems heartily disposed to
quarrel

nions, like those of his (i) predecessors of old, are pestilent and erroneous.

(k) ANOTHER reformer is so highly displeased with these forms, as voluntarily to separate himself from the communion of our church, (of which God knows he remained too long an ungrateful member),

quarrel with these *great churchmen*; because, forsooth, they have not, in compliance with *his* wishes, *made the trial*. “ I take it for granted, (says he, with all solemnity, and archdeaconal gravity), that all sides will be unanimous in opinion, that this reform should be attempted by the bishops, and other pious and learned divines, who, by the course of their education and studies, and their intercourse with clergymen of all capacities and dispositions, may well be supposed to have the clearest conception both of what is amiss, and of the most effectual methods to bring things into order;” Confess. p. 356. 357. Considered in his *official capacity*, this reformer has much *intercourse* with the clergy; what a pity then would it be, if our church-governors should pass him by *unnoticed*, should a farther reform, in *their judgements*, be thought necessary.

(i) “ These our honourable predecessors, viz. (men of Arian principles), with others before them, who with great labour, and hazard, and loss, have stood up to oppose the corruptions of God’s true worship, are to be followed and *imitated* by us.” Such is the curious advice given by our modern apologist. See Apol. p 75.

(k) Theophilus Lindsey, A. M.

O

and,

and, in opposition to our church, hath arrogantly erected a church of his own, constructed upon such a plan, and on such principles, as fall in and coincide with his own enthusiastic ideas. This reformer tells us, that (l) "the word *Trinity* is "barbarous, insipid, profane; a human "invention, grounded on no testimony "of God's word." That the word (m) *Trinity* is not mentioned in the books of the Old or New Testament, is most certain; but that it is *profane*, and *grounded on no testimony of God's word*, is a declaration which cannot be admitted; because it has no solidity or foundation in truth. An inspired writer hath told us, in ex-

(l) *Apol.* p. 13. Upon the authority of *Luther* and *Calvin*; but, unhappily for this writer, *Luther* and *Calvin* were zealous advocates for the Trinitarian doctrine.

(m) "The word *Trinity* (says *Dean Swift*) is indeed not in Scripture, but was a term of art invented "in the earlier times, to express the doctrine by a single "word, for the sake of brevity and convenience." On the *Trinity*, p. 43.

pres

pres terms, that there are (n) *three that bear record in heaven, the Father, the Word, and the Spirit; and these three are one.* (o) *In the name of these Three, the holy apostles taught and baptised the people.* (p) *In the name of these Three, their most so-*

(n) 1 John, v. 7. "It is pretended, (says Archbishop Tillotson), that in some copies of greatest antiquity, this verse is omitted; the contrary whereof is capable, I think, of being made out very clearly;" Tillotson's works, folio, vol. 1. p. 429. Hence we see, that our Arian opponents make no scruple of adopting Papistical measures, erasing *ad libitum*, with equal ease and facility, any passage in the Scriptures, which unfortunately contradicts their favourite notions. When they are about it, why do they not strike out the following mandate of our blessed Saviour? *πορεύεσθε ἐν μαθητεύσατε πνεύμα τα σθν, βαπτίζοντες αὐτοὺς εἰς τὸ ὄντος τὸ Πατέρος, καὶ τὸ Τίν, καὶ τὸ ἀγέλε πνευματος.* Matth. xxviii. 19. The Apostles at Jerusalem assembled preface their edict in the following manner, "it seemeth good unto the Holy Ghost, and to us," Acts, xv. 28. "thence testifying the Holy Ghost to be the author, and themselves but only the utterers of that decree. This law therefore, to have proceeded from God as the author thereof, no faithful man will deny." Hooker, b. 3. p. 143. All the three persons in the Godhead are cited together as witnesses of our holy religion. The Author and Finisher of our faith is a witness. The Father himself is a witness, John, v. 37. The Spirit of Truth is a witness, xv. 26. This similarity of style, as well as doctrine, is an argument of the genuineness of this important text. See Dr Worthington's Discourses, vol. 1. p. 38. note. (o) Ibid. (p) Ibid.

lemn benedictions were generally conferred. The word *Trinity*, therefore, instead of being *barbarous* and *insipid*, is as proper a word as can be used on the occasion, denoting the Father, Son, and Holy Ghost, to whom the (p) highest titles and pro-

(p) Tillotson's works, folio, vol. 1. p. 461. It is not in the doctrine of the Trinity only in which we are to seek for light and understanding; various other things there are, relating even to our *own selves*, which are and must remain dark and unintelligible.

“ In the gospel of Christ such mysteries are revealed
 “ as are not discoverable by reason; and yet they are
 “ consonant with, at least not contradictory to it, though
 “ *some of them* are above its comprehension: nor hath
 “ reason any cause to complain of the want of a fuller
 “ comprehension with regard to things *spiritual* and *su-*
 “ *pernatural*, when there is scarce any thing in nature
 “ that it hath an adequate apprehension of.” For hard-
 “ ly do we guess aright at things that are upon earth, and
 “ with labour do we find the things that are before us; but
 “ the things that are in heaven, who hath searched out?

Wisd. ix. 16.; See Dr Worthington's Serm. vol. 1. p. 89.

The 26th verse of the 1st chapter of Genesis merits our attention; and God said, *let us make man*: This was done with a kind of mature deliberation, if not consultation with the other persons of the blessed Trinity.
 “ *Nam hæc verba Deum Patrem, ad Filium, et Spi-*
 “ *tum Sanctum, aut saltem ad Filium dixisse, omnes fere*
 “ *patres, ab ipsis apostolorum temporibus, fidenter pro-*
 “ *nunciant.*” (Whitby Structuræ Patrum). Others have thought, that this language of Moses represents God speaking, as he is, i. e. in a plurality of persons.

erties

erties of God are attributed in the sacred writings, although the inquisitive disposition of man cannot trace out the (*q*) *manner* how they partake of the divine nature, or how they are *one*. This reformer himself acknowledges, that this (*r*) “ is a “ subject involved in some obscurity by “ God himself, and so left, it should seem, “ *on purpose* to whet human industry, and “ the spirit of inquiry, in the things of “ God.” Surely this reformer forgets, in the midst of his lucubrations, that *se-
cret things belong unto God* (*s*) *alone*; and that those things only which are explicitly *revealed, belong unto us and to our chil-
dren*. Will man pretend to explain what God, for reasons to us inscrutable, hath left unexplained, and which, if human wisdom could unfold them, would not conduce to our salvation or happiness?

(*q*) See Dr Stillingfleet's Preface to his Vindication of the doctrine of the Trinity.

(*r*) *Apology*, p. 45.

(*s*) *Psal. lxxxvi. 10. ; Deut. xxix. 29.*

SINCE,

110 DISCOURSE V.

SINCE, as the prophets remark, (t) *God is God, and not man*; as (u) *his thoughts are not our thoughts, nor our ways his ways*; it is our duty respectfully to believe and reverence *the great mystery* of the Trinity, although our finite understandings cannot accurately comprehend it. A celebrated church-historian hath told us, that Archbishop Tillotson (v) “ was in great doubt, “ whether the surest way to persuade the “ world to the belief of the sublime truths “ that are contained in the Scriptures con- “ cerning *God the Father, the Son, and the* “ *Holy Ghost*, and concerning the *person* “ of *Christ*, was to enter much into the “ discussing of those mysteries: he fear- “ ed, that an indiscreet dwelling and def- “ canting upon these things, might do “ more hurt than good: he thought the “ maintaining these doctrines, as they “ are proposed in the Scriptures, without

(t) Hosea, xi. 9.

(u) Isaiah, lv. 8. 9.

(v) See the Bishop of Sarum’s Sermon, preached at the funeral of Archbishop Tillotson, p. 30. 31.

“ entering

“ entering too much into explanations and controversies, would be the most effectual way to preserve the reverence that was due to them, and to fix them in mens belief.” Such was the judgment of that most learned and pious Prelate; who, “ when he was desired by some, and provoked by others, and saw just occasions moving him to it, asserted those great mysteries, with that strength and clearness that was his peculiar talent.”

WHAT is the testimony which Christ Jesus hath given concerning himself? To (w) that testimony let us have recourse; for unless that testimony is perverted either by ignorant or designing men, it must be sufficiently expressive and convincing. The Saviour of the world exhorts you, not to place an entire confidence on your own judgement with respect to this

(w) Καν εγώ μαρτυρῶ περὶ εμαυτοῦ, αληθῆς εσίν ἡ μαρτυρία μου. John, viii. 14.

matter, or on the judgement of others, but to confide, to trust, and to believe in his words. (x) *Believe me, says he, I am in the Father, and the Father in me:* (y) *I and the Father are one:* (z) *He that hath seen me, hath seen the Father.* (a) *Then said they unto him, Where is thy Father?* Jesus answered, *Ye neither know me, nor my Father:* *if ye had known me, ye should have known my Father also.* What say the holy

(x) John, xiv. 11.

(y) Ibid. x. 30. 38. Καὶ εἶποι μὲν πίστευετο, τοῖς ἐργοῖς πίστευετο. Our modern reformers would do well to consider what that meaneth, αλλ' οὐκεὶν πίστευετο, οὐ γὰρ εἴ τι προβάτοι τοι εἴσονται. Ibid. 26.; and also the awful declaration which we read in St Luke, *He that denieth me before men, to be God, one with the Father and the Holy Ghost, shall be denied before the angels of God;* and he that shall deny the Holy Ghost to be God, one with the Father and the Son, and thence shall blaspheme against the Holy Ghost, *hath never forgiveness, but is in danger of eternal damnation,* Mark, iii. 29. *Why hath Satan filled thine heart to lie to the Holy Ghost?* *thou hast not lied unto men, but unto God,* Acts, v. 3. 4.; see Matth. i. 20. Jesus said unto him, *If a man love me, he will keep my words;* and my Father will love him, and We (the Holy Trinity, ONE GOD) will come unto him, and make our abode with him, John, xiv. 23.

(z) John, x. 30.

(a) John, viii. 19.

apostles

apostles on this subject? They give our Saviour the glorious appellation of (b) *God, the True God over all, God blessed for ever*: They attribute to him the incommunicable properties of the Godhead, (c) *Immutability*, (d) *Omnipresence*, (e) *Omniscience*,

(b) 1 Tim. iii. 16.; John, xx. 28.; Rom. ix. 5.; Heb. i. 8. 9. Compare 1 Kings, viii. 27.; John, ii. 19. 21. ~~xxxviii~~, John, i. 14. By his dwelling personally amongst us, he fulfilled that type of God's dwelling in the tabernacle and temple at *Jerusalem*. See also Matth. xii. 6. When heretical notions arose, creeds were framed to counteract and destroy those notions. "The *recital* of creeds, which always made a part of public worship throughout the Christian world, hath been a very considerable means of preserving and perpetuating the true faith of Christ whole and undefiled. If any denominations of Christians do not retain this, as their constant practice, to make an uniform confession of their faith in their public assemblies of religious worship, they depart from the usage of the whole Catholic Church, they endanger the corrupting of the faith, and weaken the evidence of our common Christianity." Dr Worthington's Disc. vol. 1. p. 211. 212. The great *Luther* did not always object to the word *omnipotens*. *Secendorf*, lib. 1. p. 165. 166.; lib. 3. p. 246. though, according to Mr *Lindsey*, the word *Trinity* "sounded oddly in his ears." *Apol.* p. 13.

(c) Heb. xiii. 8. (d) Matth. xviii. 20.; *Ibid.* xxviii. 20.

(e) John, ii. 25.; *Ibid.* xxi. 17.; *Ibid.* xvi. 30.

(f) Omnipotence. When St Paul assembled the bishops of Asia at Miletus, they received from him this express injunction, to (g) feed the church of God, which he hath purchased with his own blood. St John says, (h) *we are in him that is true, even in his Son Jesus Christ: this is the True God, and Eternal Life.* The (i) author of the Apology is desirous that you should adopt his measures, and pursue his plan: He “dares not advance the Saviour of the “world to an equality with God, or “worship him as God;” and therefore hath erected a chapel of his own, in which no adoration is paid to him; but an (k) inspired writer, who is greater than the author of the Apology, hath commanded, that *at the name of Jesus every knee should*

(f) Matth. xxviii. 18.; Heb. iii. 4.; Coloss. i. 16.

(g) Acts, xx. 28. (h) 1 John, v. 20.

(i) See Apology, p. 6.; Ibid. 216. 217.

(k) St Paul. See Phil. ii. 9. 10. 11.; and Heb. i. 6. where *all the angels of God are commanded to worship him.*

bow;

bow; (l) for, he that honoureth not the Son, honoureth not the Father which hath sent him. And the same inspired writer, in his Epistle to the Colossians, assigns a very sufficient reason why it should be so; why all men should honour him even as they honour the Father, because he is possessed of the same Almighty power: (m) For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things con-

(l) John, v. 23. See also St Paul to the Coloss. i. 16. 17. where the reason is assigned; for the same Almighty power is attributed to him as to the Father. Compare Acts, xvii. 24. 28.—“ The gospels, which are weekly read, do all historically declare something which our Lord Jesus Christ himself either spake, did, or suffered, in his own person. It hath been the custom of Christian men, at the name of Jesus, to bow. It sheweth a reverend regard to the Son of God above other messengers. Against Infidels, Jews, Arians, who derogate from the honour of Jesus Christ, such ceremonies are most profitable.” Hooker, p. 231.

(m) Coloss. i. 16. 17.

sift. The author of the Confessional is a friend to all sectaries, equally and indiscriminately. He is for shaming (m) “ all men work out their own salvation by their own understanding and endeavours;” but an inspired writer, who is greater than the author of the Confessional, hath advised you, not to make any such attempt, not to follow your own (n) *faith*, or your own *opinions* implicitly, but to remember them that have the rule over you, whose *faith* he advises you to follow; because, from their office, study, and experience, they are enabled to detect the sophistry of deceivers, to lay before you the meaning of the Holy Scriptures unadulterated, and to (o) *testify to you, that*

(m) Confessional, p. 1.

(n) Heb. xiii. 7. See Bingham's Antiq. b. 4. c. 3. b.

(o) 1 Pet. v. 12.—“ God's clergy are a state which hath been, and will be, as long as there is a church upon earth, necessarily by the plain word of God himself; a state whereunto the rest of God's people must be subject, as touching things that appertain to their soul's health.” Hooker, iii. p. 154.

this

this is the true grace of God wherein ye stand. (p) *wherein ye stand* is the general sense of these words, but the sense of *wherein* is more particular. (q) *wherein ye stand* is the general sense of these words, but the sense of *wherein* is more particular.

No man can have the honour of the Christian religion more sincerely at heart than I have; no man can be more desirous of having (p) "all superfluous traditions, and systematical doctrines, with which it hath been encumbered by the craft or the vanity of men, discharged;" but I should be happy to know exactly, what are the *superfluous traditions*, what are the *systematical doctrines*, which demand immediate reformation and redress? In some instances we have seen evidently, and more particularly with respect to the doctrine of the Trinity, and those scandalous notions which have been industriously circulated concerning the Saviour of the world, that (q) *these Arian reformers, these*

(p) See Advertisement to the Confessional, p. 18. (q)

(q) Those eminent reformers, *Erasmus* and *Luther*, totally condemned the opinions of Arius. Their enemies (and a great variety they had) sometimes accused them of

these (*r*) *honest few*, as they are called, in every age and century of the church, have erred, greatly erred, (*s*) presuming to be wise above what is written.

As we are thus circumstanced, my duty presses it upon me, in the most earnest manner, to intreat and conjure you, by the living God, that (*t*) henceforward you

of Arianism, but falsely and injudiciously; Seckendorf, l. i. 165. 166.; l. iii. 246. In regard to Erasmus, see his life by the very ingenious and learned Dr Jortin, vol. 1. p. 118. note 1.; from whence it appears, that he was no more an Arian than any of his accusers. See also a work of Erasmus's, intitled, *Enarratio Primi Psalmi*, dedicated to Beatus Rhenanus, A. 1515, in which he expressly condemns the Arians. The censures of Bellarmin, and the Abbé Richard, do not merit our attention or regard. Erasmus prefaced his last will and testament in the following manner: *In nomine Sanctæ Trinitatis*, Desiderius Erasmus, &c. That *truly great and learned man* was not ashamed of using the word *Trinity*, which men *less learned*, now a days, acrimoniously inveigh against and despise. See a letter from Mr Professor Burcard.

(*r*) *Apology*, p. 22.

(*s*) See Advertisement to the *Confessional*, p. 18.

(*t*) *Ephes. iv. 14.*

be

be no more children, carried about with every wind of doctrine, by the flight of men, and cunning craftiness, whereby they lie in wait to deceive. (u) Beloved, seeing ye know these things, beware, lest ye fall from your own stedfastness. Listen not to the insinuations of those who are desirous of subverting all order, and with it all decency, and propriety, and truth, in religious matters. Live in the conscientious practice of those duties which you respectively owe to God and man. All the parts of an holy life are plain, and clear, and evident. About that you can have no doubt, nor question, nor dispute, nor controversy. Address yourselves in fervent and frequent prayer to the Almighty, humbly beseeching him to pour down his grace upon the governors of our church, that they may in future be cautious and provident in their proceedings: that as *the maintenance of the faith is*

(u) 2 Pet. iii 17 18.

more

more particularly committed to their care, they may observe the apostolic injunction, and (v) *lay hands suddenly on no man*: that they may exert that authority with which they are invested, and thence preserve peace amongst us; keep liberty from degenerating into licentiousness, and protect the church, and the truths taught in it, from its enemies of all kinds, whether secret or professed.

(v) 1 Tim. v. 22. The learned Dr Randolph justly observes, that, " in all ages of the church, great care has been taken to inquire into the religious principles of persons to be admitted into *orders*, or to a cure of souls. The method of requiring *subscription* to known *Articles of Faith*, seems to be the least exceptionable of any. With regard to the *candidates*, it is better for them to know previously, *what test of their orthodoxy will be required*; with regard to the church, a test agreed upon by the whole body of the *Bishops and Clergy*, is certainly a better and securer way of keeping false and erroneous teachers out of the church, than the leaving the matter to the discretion of each private bishop. One would hope, that so easy, so equitable, and so well-approved a method of proving the faith of candidates for the ministry, would meet with but little opposition. But *loud hath been the clamour against such subscription.*" See the Confessional throughout; and Dr Randolph's charge to the Clergy of Oxford, p. 8.

DISCOURSE VI.

Preached at Stockton upon Tees, on Sunday, Sept. 14. 1766.

For the Benefit of

The Poor Children belonging to that Parish.

1 TIM. vi. 17. 18. 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

SORRY I am to say, that the generality of the great and rich in the world are so entirely devoted to the pursuits of

Q

pleasure,

pleasure, interest, or ambition, that they seldom reflect on what a very precarious foundation their boasted happiness is built: they seldom consider, because it is indeed a most humbling consideration to the pride of man, that according to the most accurate calculation, one third of their fellow-creatures die under two years old, whilst few, very few of those which survive that period, arrive at the age of eighty-four years; that this mortality is greatest among those who live in ease and luxury, and decreases gradually, as the diet becomes simpler, the exercise more frequent, and the general mode of living more hardy. Gracious God! what a poor, infirm, short-lived creature is man! swift and transient as the wind, he *never continueth in one stay*, but is daily hastening to another world, where he must account for all the past transactions of his life. Since then it is undeniably certain that both we and our present enjoyments must shortly perish together, what, I beseech you, are riches?

riches? what are titles? what are all the mighty honours and distinctions which worldly folly is so apt to admire; when even the greatest and the proudest of mortals must struggle through this vale of misery, in perpetual danger of sickness, of pain, and of a thousand nameless accidents and misfortunes, from which no circumstances or condition of life can possibly secure them?

As daily experience evinces this great truth, that not only the poor, but the rich also, are subject to innumerable cares and solicitudes, and are frequently bereaved of those comforts for which they think life only worth enjoying; it seems highly expedient, that you should look out for some permanent object, some real and solid support to the mind, against the time when all others shall have lost their influence. But what is this object? or from whence can you acquire this real and solid support? You can acquire it from God

alone: If you firmly trust and confide in him, he will sustain you *under the shade of his Almighty wings*; amidst all the casualties of fortune, amidst all the torments which the disappointments of the world bring with them, he will be your *shield and your buckler*; his goodness will defend you *from the terrors of the night*, and under his protection you will be safe *from the arrow which flieth by day*.

IN the words of St Paul, therefore, I charge and exhort you whom Providence hath blessed with large possessions, not to be *high-minded*. Opulence and pride, generally speaking, go hand in hand together; yet pride, when you consider it even in a favourable light, is a most weak, a most absurd, a most illiberal passion, and appears no where with so much impropriety as in man, who is not able by the strength of his own arm to combat against the natural and certain, or even against the accidental evils and calamities of life.

If

If then you have amassed much wealth, and have acquired much honour, you will find, in reality, no just cause to be *high-minded* on that account, particularly when you reflect, from whence that wealth, and from whence this honour flows. You cannot surely suppose, that your own industry, or your own personal merit, has obtained them, unaided, unassisted, by the providence of God. If you vainly imagine this to be the case, you labour indeed under a most fatal mistake; for whether you believe or believe it not, there most undoubtedly is an unseen hand, which guides and directs all human affairs; from whence it is certain, that you are only in a state of dependence, and that what you have received is entirely owing to the goodness of God. A proper sense, therefore, of your dependence on God, will naturally divest you of all pride, will induce you to consider riches, as they ought to be considered, as talents committed to your care, not to be hoarded

ed

ed up out of an avaricious principle, not to be dissipated to the increase of immorality, but to be diffused in such a manner as may most effectually supply the necessities of those that are in want. Charity is a work of that acknowledged excellence, it is so agreeable to man, so acceptable to God, and so entirely consistent with the principles of good nature, of improved reason, and revealed religion, that if you *feed the hungry*, and *cloath the naked*, if you support the distressed, and patronise the afflicted, you shall finally be rewarded by the great Creator of heaven and earth, who, in the sacred writings, is emphatically styled a *father of the fatherless*, and is introduced as *pleading the cause of the widow*.

God, who looks down upon the rich and the poor with an impartial eye, has nevertheless distributed riches among you in various degrees, and in various proportions, for this most wise and excellent reason,

reason, because these differences create that subordination which forms and preserves society. If you are rich, you may easily procure all the necessaries and all the conveniences of life; yet I would have you remember, that riches cannot ward off death, nor can they protect you from that remorse and anguish which frequently distract the mind of the possessor. If then you carefully attend to this awful alarming truth, that you are formed for immortality, and are placed in this world for a few years only, you will no longer trust *in uncertain riches*, which frequently render you insensible to the duties of religion; but you will trust *in the living God*, whose universal goodness displays itself over all his works, throughout the whole extent of the creation. That the frame of nature is conducted by an all-wise, all-powerful Being, who intends nothing but the greatest good of all his creatures, who requires nothing but what may effectually secure both their present and their eternal happiness,

happiness, are sentiments which must deeply affect every pious and benevolent heart. Let it be remembered, therefore, and let it remain firmly rooted in your minds, that God is a Father to the poor as well as to the rich;—that you are all his children, without any deviation or exception;—that the poor abject wretch who daily passes by your doors, covered with rags, and oppressed with afflictions, has as just a title to the protection of Heaven as you, whose large fortunes not only supply all the necessities, but all the superfluities of life. From hence you may discern, that there is a chain of dependence, visible and apparent, throughout the whole universe. Indeed, you are formed in such a manner, by the original order and constitution of nature, that you must unavoidably depend upon one another for your mutual preservation in the world; for which reason the scripture frequently points out your duty to you as members of society, and frequently exhorts you to extend

extend your love and charity to your fellow-creatures, according to their respective wants, and your respective abilities. *To love your neighbours as yourselves*, is a command strictly enjoined you; because under that title are included not only those who live at ease and in affluence, but those who are oppressed with poverty, and are destitute of all the comforts and supports of life. *To do good*, therefore, is an expression of a very comprehensive signification; *to do good*, is the perfection of virtue: Christ Jesus, during his residence upon earth, *went about doing good*. It is evident then, that nothing can possibly exempt you from this general obligation; for you are excited to acts of benevolence and compassion, not only by the example of your blessed Lord and Saviour, not only by all the common ties of humanity, but even yet in a more peculiar manner, when you reflect that you are all members of the same body, all partakers

R of

OT

of the same spirit, all heirs of the same blessed hope of immortality.

To those who have the *power* and the *will* to do good, proper objects of beneficence are seldom wanting. They who *privately* relieve their poor distressed brethren, shall assuredly obtain the favour of God; because it is evident that they do not bestow their bounty, which too frequently happens, out of mere vanity and ostentation. Yet there are some occasions, of which *the present* is an instance, where the concurrence of many is necessary to answer the greatness of the exigency. On this occasion, therefore, you may be of infinite service, not only by your contributions, but by your example; for when acts of beneficence are thus openly and publicly displayed, they are felt not only by the poor but by the rich: they kindle even in the coldest and most insensible hearts a noble and a useful emulation.

To

To this audience, whose general appearance on this pious occasion clearly demonstrate their very liberal and generous intentions, it seems almost unnecessary for me to say any thing in behalf of the institution, for the support and enlargement of which we are this day assembled; because it speaks sufficiently in its own behalf; indeed in a silent, yet in a most powerful and persuasive manner. For if it immediately tends to the good order of civil society in general, and to the peace of this town in particular, that the children belonging to it should be trained up from their most early years to industry and diligence, to truth and justice, to modesty, submission, and every other virtue proper to their age, there are none here present but will, I am convinced, readily contribute, as far as they are able, to this most wise, most rational, most beneficial undertaking. Indeed, it must be acknowledged, that parents are obliged, by the strongest ties of natural affection, to im-

plant in their children early habits of virtue; to instruct them in the fear of God, and in the knowledge of Jesus Christ; to learn them what they are to believe, and what to practise; to shew them what they are by nature, and to what they are advanced by grace: yet parents, it is well known, are frequently unable, through poverty and ignorance, to discharge faithfully this great and important trust. When poor children, therefore, are thus unhappily situated, and cannot obtain from their parents the external blessings of bread and raiment, much less such admonition as is essentially necessary to confirm and secure every good habit, *corrupt notions* and *evil habits* will of course take root in their minds. Uninstructed and undisciplined, they will soon lose their native innocence; they will soon fall victims to the solicitations of vice, in the worst and lowest part of a loose and degenerate world. In this deplorable and abject state of life, they will frequently be tempted by the contagion

gion of wicked men, and frequently incited through the force of intoxicating liquors, to do such deeds as may deservedly incur the censure of the magistrate, who, by his duty, is obliged to punish all crimes which are prejudicial to the public, or to the interest of private men. From this unhappy source it is, that many are involved in misery and distress; that many are called to death with infamy in this world, and are from thence summoned to a more terrible tribunal in the next, there to answer for their flagrant and atrocious offences. Did you ever see a poor wretch led forth to public execution? Did you ever attend to his last words, when upon the verge of parting with his life? If you ever did, you must have heard him lament, in most pathetic terms, that he was initiated betimes, not in the school of virtue, but in the school of vice; and that a want of early care in his education was, in reality, the original cause of his ruin.

To

To prevent, therefore, such great and notorious evils, by securing the innocence of *these children*, by guarding them on every side from the infection of a wicked world, and by imparting to them those inestimable blessings which arise from a virtuous and a pious education, as it is a work of the most extensive nature and influence, of the highest consequence to religion and the public welfare, so it is, in reality, a work of the truest charity and beneficence. I plead not in behalf of objects that are unworthy your attention; I seek not to move your pity in behalf of the common beggar, who idly wanders from door to door, in open defiance to the laws of his country; but I would most willingly excite your compassion in behalf of *these little ones*, for they indeed have a natural right to your care and protection. To assist them is a duty incumbent on you as *men* and *Christians*; nor can your liberality be so well bestowed in any other form, or at any other period of their lives;

lives; because *this* is the age, *this* indeed is the only point of time in which you can ever have it your power effectually to advance, not only their present but their eternal happiness: for it is an indisputable and an uncontested truth, that if children are not trained up from their first infancy in the love of virtue, the condition of human nature will inevitably lead them to acquire that which is *destructive* of it.

SUCH then is the power of early habits, and such the necessity of instilling them with care and propriety, that if you negligently overlook your poor distressed fellow-creatures in their childhood and youth, those proper seasons for cultivation and improvement, when the seeds of religion and morality should be sown in their hearts, you do them a great and irreparable injury; you deprive them of all the advantages and opportunities of becoming useful to themselves and to the public; you expose them in a most naked and defence-

less

less state to the calamities and temptations of a treacherous and deceitful world. But, thank God, this is not the present case! For in this school of charity, which is supported by your benefactions, the children of the necessitous, instead of being left to the ill example and pernicious influence of others, or to chance and the promiscuous commerce of the world, are constantly and publicly provided with a regular education, not only in the principles, but in the early practice of sobriety and temperance. *Here* they are instructed in such degrees of knowledge as may be useful to them in that humble state to which the providence of God hath decreed them: — *Here* they are taught that obedience which is due from persons of inferior rank to the superior or governing part of society: — *Here* they are educated in a true sense of those duties which they owe to their God, their king, and their fellow-creatures: — *Here* proper methods are taken of inuring them to labour, which is a principal object,

ject, and indeed to them a most necessary and important lesson, because labour is the duty to which they are allotted through life, and from which alone they can hereafter expect to procure a subsistence for themselves and families in an honest and respectable manner. *Forty-five years* are now elapsed since this institution was originally established: Of its great use and real importance you cannot possibly have any doubt; for such has been your paternal care and tenderness, such the prudence and assiduity of the masters presiding over this school, that many *helpless children* have been rescued during that period of time, from temporal, nay probably from eternal perdition. Many, who otherwise must have lived in idleness, in misery, and in want, through long continued efforts of industry, through a steady and persevering attention to their respective trades and occupations, are now daily increasing in property and in credit. These, I dare say, will not in gratitude forget the

S

hand

hand which first led them into the path of virtue, which first cherished and kindly administered to them the salutary draughts of religious principle; but will readily repay to *others* that assistance which they formerly received from *you*, by contributing in an ample manner towards the support and farther enlargement of this school, from which they themselves have reaped all the comforts and satisfactions of life. When this charity was at first set on foot, the fund then raised was insufficient to maintain more than *twenty poor boys*; but it seems you were determined not to check so truly glorious a design in its growth and progress; for as the blessings of God upon your honest endeavours had been great, so you wisely resolved to make suitable returns to him in proper acts of benevolence, and therefore added, some few years ago, such a sum as would maintain and support *sixteen poor girls*, who are accommodated with decent and necessary cloathing, are instructed in what is right and good, and are

are inured also to a sober and industrious way of living. This, indeed, was a noble addition to your former bounty, and will undoubtedly call down from Heaven the choicest blessings upon you and your posterity! For when children of *their sex* are thrust forth into the world, destitute of food and raiment, bereft of instruction, and the means of salvation, they are exposed in a more peculiar manner to the artful insinuations of wicked men; and the opportunities for sin, which an ill acquaintance affords, are of themselves great temptations, and lead naturally to all the excesses of vice and immorality. For this reason, therefore, permit me to add my ardent and sincere wishes, that you may contribute your most assiduous endeavours, to extend and enlarge this particular branch of your charity; and that the *poor girls* here relieved by your clemency, under the most pitiable circumstances of poverty and distress, may be rendered equal in number to that of the

S 2

boys.

boys. This you will shortly be enabled to effect, by your own annual subscriptions, and by the legacies and other charitable benefactions of well-disposed persons; for I doubt not, but the same good spirit, and gracious providence of God, which hath so greatly prospered you in this your truly Christian undertaking, will not fail to raise up benefactors to supply whatever may be wanting to render it in every respect perfect and complete.

MAY you then continue to distribute and dispense the goods of fortune, in such a manner as may lessen the miseries, and promote the happiness of your fellow-creatures! May you continue with unanimity and zeal to diffuse the seeds of morality and true religion, by these and such other methods as may appear to you most conducive to that important end! Thus you will lay up in store for yourselves a good foundation against the time to come, when neither wealth, titles, nor distinction,

tion, can afford you comfort: Thus you will build upon a rock, which neither the power of the devil, nor the malice of men, shall be able to shake.

God, whose all-searching eye pervades at one glance the whole frame of nature, and sees at all times whether you do well or ill, whether you act virtuously or wickedly, will, for these pious deeds, prepare mansions for you that *shall not fail*, for they are *not made with hands*, but are *eternal in the heavens*. It is therefore a matter of no moment whether *these little ones* shall ever have it in their power to recompence you or not; for as sure as God is, you shall be *recompensed at the resurrection of the just*, Luke, xiv. 14. Give therefore as you are disposed in your hearts, not grudgingly, or of necessity; for God loveth a cheerful giver; 2 Cor. ix. 7,

DIS-

not yet come to a conclusion, nor
has the trial been held.

DISCOURSE VII.

CHARITY SERMON, AN. 1771.

—tote out and stand direct claim for his wife
Tollem a thousand ducats. ——
and of **PROVERBS**, iii. 27, 28. on the

With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

IN a state where a due sense of order and religion prevails, piety and virtue, good manners and good nature, moderation

tion and (a) charity, are seen among all ranks and conditions of men : a spirit of industry appears in all parts, virtuous education is every where encouraged, arts and sciences are protected, trade flourishes, manufactures are advanced, opulence is diffused, and liberty shines forth in its true beauty. On the contrary, a spirit of disorder naturally leads to all the wild, intolerable confusions of anarchy ; and an inattention to the precepts of our holy religion, imperceptibly makes way for that monstrous system of *error*, which our forefathers nobly resisted, even unto death. Which of these two descriptions is at present most truly characteristic of the British nation, it is by no means my province to decide upon. One thing, however, I will assert, and I do assert it with inexpressible

(a) Among the virtues which distinguished the church in its infant state, that of charity to the poor shone in the first rank, and with the brightest lustre. The rich supplied the wants of their indigent brethren with such liberality and readiness, that, as St Luke tells us, (Acts, ii. 44. ; iv. 32.) among the primitive disciples of Christ, *all things were in common.*

satisfaction,

satisfaction, because it redounds highly to the honour of this country. Amidst all the political animosities which have of late made so much disturbance, and set us as it were at variance one among another; amidst all the vices of the age, which luxury hath introduced, and which flow in upon us, almost without measure, and without end;—still there is one virtue left;—one virtue sufficient to counterbalance all our faults, and cover all our sins;—one virtue, of the highest estimation in the eye of God, and which would, I dare venture to pronounce (b), save us, even though we stood on the very brink of ruin;—I mean that *most excellent gift of Charity, the very bond of peace, and of all virtues.* How various foever our opinions are in matters relative to the state, in this instance we join hand and heart together;—we are perfectly unanimous;—we are of one and the same opinion. In

(b) See Ecclesiasticus, xxix. 11. 12. 13.

every

every city, in every town, nay, I had almost said in every village, the hand of liberality is open, and ready to assist the indigent and the distressed.

AND surely among the many excellent charities, which, by the blessing of Providence, abound in this nation, that which we now commemorate justly merits the attention of every one who is *zealous of good works*; *zealous* of advancing, in a most effectual manner, the glory of God, and the happiness of his fellow-creatures. Behold the objects of your charity! It was their unhappy lot to be born of indigent parents, who were utterly unable either to assist or to instruct them: yet they have a *right* to be assisted; they have a *right* to be instructed; and through the inability of their parents, this very important undertaking naturally devolves upon you, whom God hath placed in an exalted station of life, for many excellent

T purposes;

purposes; but, particularly, (c) *that now, at this time, as St Paul reasons, your abundance may be a supply for their want.*

YOUR office, then, considered as (d) *stewards and dispensers of the gifts of God,* is an office of infinite moment. It is an office which demands your most attentive consideration; for if you mean to acquit yourselves with fidelity, in such a manner as may finally recommend you to your Heavenly Master, you must not only see, that these children are trained up to a life of industry, but also that they are instructed in the fundamental principles of their religion, and (e) *brought up, as the Apostle exhorts, in the nurture and admonition of the Lord.* To this end, as example in general has very great influence upon all persons, especially upon the young and the inexperienced, it is a matter of great importance, that the masters and mistresses

(c) 2 Cor. viii. 14.

(d) 1 Pet. iv. 10.

(e) Ephes. vi. 4.

of these schools should be pious and exemplary in their conduct ; vigilant, watchful, and faithful to the trust reposed in them : As these children are placed under their immediate inspection, the oversight of their morals plainly belongs to them : it is their duty, therefore, not only to instruct but to admonish them, as occasion offers ; restraining them, at all times, from what is evil, and exercising them in what is good : and as children frequently give false answers, and conceal truths, merely to save themselves from blame and punishment, it is their duty to set before them the manifold dangers which arise from falsehood and deceit ; it is their duty to habituate them to speak truth at all times, and upon all occasions ; it is their duty to train them up, with unremitting care, to sincerity and diligence, to obedience and modesty, to the good government of their passions and of their tongue.

BUT, above all other things, due care

T 2

must

must be taken that these children are instructed in the knowledge of God.

Remember now thy Creator in the days of thy youth, is an exhortation of Solomon's, and an admirable one. They must be taught now, *in the days of their youth, to remember*, and to acknowledge, the infinite obligations they have to Almighty God, who hath brought them so wonderfully on their way through the midst of poverty and distress, when they had none to protect them. They must be taught also to *remember*, and to look up with gratitude to *you*, their kind and generous benefactors, to whom God hath given not only the *power*, but an *earnest desire*, to promote their real lasting good, both present and future. As to the knowledge of God, that can only be obtained by a perusal of the holy scriptures. Children, therefore, who are *unskilful in the word of God*, must be taught to read those parts of it which deliver, with great plainness and perspicuity,

perspicuity, such things as are necessary for a Christian to know and practise: they must be taught them gradually, *line upon line, and precept upon precept, here a little and there a little.* That this is a most necessary and important duty, appears evidently from the words of St Paul, who commends Timothy, because *from a child he had learned and known the holy scriptures.* *I know,* (says God, speaking of Abraham), *that he will command his children to keep the way of the Lord, to do justice and judgement.* The Israelites were expressly ordered to *teach their children the God of their fathers, and to remember the wonderful things that had been done for them.* THESE CHILDREN, therefore, who are indebted to your humanity for that best of all blessings, a virtuous education, must be carefully instructed in the word of God; for true wisdom and true happiness are only to be found *in fearing God, and keeping his commandments.* This is the most essential piece of knowledge. This will make them

wise

wise unto salvation. This is life eternal, (says St John), i. e. the only way to eternal life, *to know thee, the only true God, and him whom thou hast sent, Jesus Christ.*

HENCE, in my humble opinion, those among my Reverend and Learned Brethren, the clergy, who do constantly and diligently catechise the children committed to their care, expounding to them the grounds of Christianity, in a plain, easy, familiar manner, are the most meritorious and deserving. “Great care (says the admirable Bishop Burnet) must be taken in the instruction of youth: the bare saying the catechism by rote is a small matter; it is necessary to make them understand the weight of every word in it. And, for this end, every priest that minds his duty, will find that no part of it is so useful to his people, as once every year to go through the whole church-catechism, word by word,

" word, and make his people understand
" the importance of every tittle in it."

SURELY, then, there is no way so likely to prevent these children from falling in with the vices of the world, no way so likely to make them honest and conscientious, than by causing them to be instructed in the principles of Christianity, which secure to all parents the duty of their children, to all masters the fidelity of their servants, and to all people the truth, and honesty, and justice, of each other. But it is still farther necessary that they should be carefully instructed in the principles of Christianity; because we read in scripture of false teachers that shall come in Christ's name, and deceive many, and likewise of the cunning craftiness of seducers, who shall come (*f*) *with all deceitableness of unrighteousness*. In this happy country, blessed be God, we enjoy the

(*f*) See 2 Thess. ii. 10.; Ephes. iv. 14.

complete

complete revelation of God's will: That revelation lies unfolded to every eye: every one is at full liberty to see, to read, to determine for himself. If then the Popish emissaries, who are perpetually on the watch, and, as St Paul remarks, *lie in wait to deceive*, have any power, it can only be upon the weak and the ignorant. If they make any converts, it can only be among those who are involved in beggary and idleness. Hence *these schools of charity* are the detestation of the Romish party; because the design of them is to remove that ignorance, and to introduce a spirit of industry through these kingdoms.

HAVING thus briefly pointed out the great advantages of an early and religious education, I am now to solicit your charitable donations for the support of these schools; and on this occasion, you, I dare say, will give freely and liberally. Nothing indeed can be more reasonable, than that

that you should give freely and liberally; for as these children are a part of the community, they have a right to partake of your abundance: as they cannot assist themselves, they have a right to be assisted, and to be instructed in their duty to God and man. They are poor: that is an accidental circumstance: what they are to-day you may be to-morrow; for the Common Parent of the universe, neither is, nor can be a *respecter of persons*. All, without exception, may say, *doubtless God is our father, though Abraham be ignorant of us, and Israel acknowledge us not*. *Is it a small thing, says Job, to have the blessing of the poor to come upon you? is it a small thing to diffuse joy and tranquillity through the humbler and more exposed state of life?* No surely: it is, of all sensations of the mind, the most affecting, the most to be wished for, the most to be cultivated. *I know, says Solomon, speaking of riches, that there is no good in them, but for a man to rejoice, and to do good in his*

U *life;*

life; and the Son of Man hath told you, that *it is more blessed to give than to receive.* *He that giveth unto the poor,* says the Psalmist, *shall not lack, he shall not be afraid in the evil time, and in the days of dearth, he shall be satisfied.* *Alms,* faith the wise man, *bath delivered from death.* Surely then, you can never find out a better employment than that of doing good; none that hath greater or more glorious rewards annexed to it: none that you will reflect upon with more comfort in the hour of death: none that will be of more service to you on the awful day of judgement. The house of prayer, in which you now are, and the holy duties which you have here performed, cannot but soften and dispose your hearts for the impressions of charity. *Give, therefore, unto the Most High, according as he hath enriched thee.* *If thou hast abundance, give alms accordingly.*

I HAVE nothing now left, but to bless you little ones, in the name of God, and
to

to beseech him to fill you with the riches of his grace; to make you wise with that wisdom which is from above, the wisdom of fearing him, and keeping his commandments;—that you may act honestly in your several callings;—do credit to the place of your education;—be useful one to another, and to all mankind; and after a life made happy here by piety and virtue, be so for ever, in the world to come.

ЛУЧШИЕ ПОДАРОКИ

DISCOURSE VIII.

P R E A C H E D B E F O R E

T H E

Presidents, Vice-Presidents, and Governors,

A T
ST NICHOLAS CHURCH,

IN NEWCASTLE UPON TYNE,

On Saturday, July 27. 1782.

For Promoting the Charity and Subscription
Towards the GENERAL INFIRMARY in that Town.

MISSOURI

THE VARIOUS EDITIONS OF THE BIBLE

卷之三

Above all things have fervent charity among yourselves. 1 Pet. iv. 8.

Ubi charitas, ibi humilitas; ubi humilitas, ibi pax. *St. Augustin.*

IN MAGAZINE UNION FIND

3.3.2. Vai trò của môi trường

DISCOURSE VIII.

JOHN, xiii. 35.

*By this shall all men know that ye are my
disciples, if ye have love one to another.*

YOU are told, in the expressive language of St John, that God is love. From him every blessing primarily proceeds. That you live, move, and have your being, are the effects of his Providence. But his goodness, and his mercy, are even yet more eminently conspicuous. God so loved the world, that he sent his only begotten Son to guide your feet into the way of peace, and conduct you to

a state of everlasting happiness. To establish your faith, animate your hopes, and convince you of the certainty of those things wherein you have been instructed, Christ arose triumphant from the grave, and ascended into heaven. "I am he that liveth and was dead, (says our Lord), and behold I am alive for evermore, and have the keys of death. I am the resurrection and the life." As Christ died and is risen, so you, this fallacious life ended, shall rise from the grave, live together with him, with the host of holy angels, and with the blessed spirits of all those who have been excellent upon earth ever since the creation of it. I am persuaded that a just sense of these inestimable benefits remains strongly impressed upon your minds; you will now, therefore, evince your gratitude, by solemn acts of public benevolence, and fervently bless the name of the Lord your God, for his merciful kindness, and for his wonderful works, to the children of men.

REAL

REAL goodness is essentially active. Our Blessed Saviour, during his residence upon earth, went about continually doing good. He filled the hungry, and gave drink to the thirsty. Diseases which baffled every human art, he graciously removed. The woman of Canaan is an instance of his universal benevolence. In great distress she applied to him for relief in behalf of her daughter, whose case was deplorable, humbly and earnestly requesting, that she, though a stranger, and a Gentile, and unworthy of his attention, might nevertheless participate of his mercy. Jesus granted her request. A servant belonging to one of the Roman centurions was sick, and ready to die: he was immediately cured. Peter's wife's mother lay ill of a fever: he commanded the fever to depart, and she obtained a perfect state of health. A man had a withered hand: he restored it whole. Another was born blind: he received his sight. Another had a dropsey: he was

instantly relieved. An unhappy father brought his son, a lunatic : Jesus cured him. A leper came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean : Jesus put forth his hand, and touched him, saying, I will, be thou clean; and immediately his leprosy was cleansed. An impotent man had an infirmity thirty and eight years : Jesus said unto him, Rise, take up thy bed, and walk; immediately the man was made whole, and took up his bed, and walked. Near the gates of Nain, a dead man was carrying out to be buried, an only son : As he was cut off in the full vigour of life, and generally respected, a great concourse of people bewailed and lamented him ; among others, his afflicted mother assisted at the funeral: Jesus was affected at the deep sorrow which she expressed on the mournful occasion; and therefore said unto the young man, Arise: And he that was dead, sat up, and began to speak ; and he delivered him to his mother: And there

there came (as there well might) a fear on all, and they glorified God. Jairus's daughter died: at his command she arose, and walked about. Lazarus had been buried four days: Christ raised him from the dead, and he came forth covered with grave-clothes, and his face was bound about with a napkin.

THE people observed these illustrious acts of power and mercy with astonishment. They therefore brought their sick on beds, and laid them before him in the streets, beseeching him to permit them to touch the border of his garment; and as many as touched him were made whole. They who had any disease, acute or lingering, did not apply to the physicians of that age; they applied to Christ: he could not behold their sorrows without concern. On the sight of any melancholy scene of human woe, he was greatly moved by sentiments of compassion. His countenance

expressed the inward feelings of his heart: he wept for them that were in trouble.

THUS did your Saviour, your Lord, and your pattern. Wherefore consider the High Priest of your profession. Look unto him, the great example of Christian charity. In him you behold a model of every virtue. Act in conformity, therefore, to this great original. Do good. As it is your greatest honour, let it be the chief occupation of your lives. Love your brother: if distressed, shew him a particular regard; for he who regardeth not his brother whom he hath seen, how can he love God whom he hath not seen?

ALTHOUGH mankind are dispersed over the face of the earth, yet God hath made of one blood all nations of men. He looketh down upon all from the place of his habitation, and regards them, not according to their wealth, not according to their power, not according to their rank and

and elevated station in life, but according to their moral qualities. A difference of condition in this world is unavoidable. Distinctions are highly necessary. People in authority are intitled to respect, for the good of the community at large, not for the sake of the individual. If birth or fortune does smile upon one more than another, and raise him above his fellow-creatures, humility, and charity, and gratitude, should be the only distinguishing characteristics belonging to him. God is no respecter of persons: All shall see his salvation; for Christ gave himself a ransom for all. Descended from one original, you are fellow-creatures, brethren, members of one body, and are bound, therefore, by the strongest ties, mutually to assist each other. You partake of one nature, have the same affections, inclinations, wants. You enjoy the blessings, and you feel the miseries of life. One common parent guides you through this earthly pilgrimage. The hour is coming,

in

in the which all that are in their graves shall hear the voice of the Son of Man, and shall come forth. All shall stand before his judgement-seat, and every one of us shall give an account of himself to God. Various are the accidents and distempers by which you severally pass from life to eternity. All are obnoxious to maladies, disasters, infirmities of the human frame, sorrow, sickness. Inexorable death is the lot of all. It is therefore a mortifying circumstance to proud men, that all their wealth, all their consequence and pride, cannot exempt them from any one disease incident to the human species, nor relieve them in the hour of sickness. In ill health, external advantages signify nothing. The mind cannot enjoy itself when the body is indisposed. Hence that near connection between you and your fellow-creatures evidently appears. Riches, power, authority, may constitute an inequality among you for a few transient years; but, in the awful moment of death,

that

that inequality ceases. No difference will then remain but that which your own right conduct shall introduce; and that will last through all the ages of eternity. Our Saviour is anxious that you should contend for this blessed distinction. To this end, he requires you to do good unto all men; to feed the hungry, to cloath the naked, to minister to the sick;—upon every humane occasion to be charitable, kindly affectionate, the friends of mankind. *By this, says he, shall all men know that ye are my disciples, if ye have love one to another.*

II. GOD be thanked this is known. Your light hath shone before men: They see and acknowledge your good works. You have truly served your God and your country; have approved yourselves attentive stewards, faithful disciples, and diligent fellow-labourers with the merciful Jesus, employing the wealth committed to your trust wisely and excellently, by affesting

fisting industrious poverty, and promoting the public welfare. You are continually alleviating the miseries of the afflicted. Without help, without friends, they must have perished but for your well-directed humanity : they were an hungered, and ye gave them meat ; thirsty, and ye gave them drink ; they were sick, and ye visited them.

THE first and fundamental principle of genuine liberality, is to be contented with one's own ; and, after that, to cherish and embrace all the most indigent in one comprehensive circle of benevolence.

THE liberal deviseth liberal things ; but there are calamities which the private hand of Charity cannot remove. By the generosity of many, these difficulties are obviated. As the diseases to which mankind are subject are various, so are the remedies which Providence hath produced. Unto the Lord belong the issues from death.

death. He healeth all your diseases. In the medical science, many improvements are yet to be made. Among the innumerable productions of nature, many remain as yet unknown. Time, or chance, or the scrutinising eye of the ingenious, may perhaps discover their medicinal qualities, to the relief of mankind, in a variety of cases, where (g) human art is now defective.

(g) Medicamentorum salutarium plenissimæ terræ, says that eloquent orator and naturalist; Cicero, [De Natura Deorum, lib. 2.] Witness that admirable medicine the Cortex Peruvianus, not known in his days. From animals, vegetables, and minerals, various useful remedies are extracted; multaque ex earum corporibus remedia morbis et vulneribus eligamus, sicut ex quibusdam stirpibus et herbis, quarum utilitates *longinqui temporis usu et periclitatione* percipimus: we have instances of this in the habilla de Carthagena, the momordica balsamina, and piedra del puerco, mentioned by the learned Hasselquist and Olbeck. Nec vero tantum supra terram, sed etiam in intimis ejus tenebris, plurimarum rerum latet utilitas, quæ ad usum hominum orta, ab hominibus solis invenitur: *Ibid.* Chymici denique operæ pretium existimarent, secundum artis suæ principia, plantas disquisitioni subjicere. Intellexerunt nempe se omnes mineralium partes separatim extrahere posse. Pariter ipsis constabat, posse ope ignis et caloris certas corporum partes separari, quæ in minima quantitate exhibitæ,

defective. Such remedies as have been traced out by the learned are provided in your Infirmary: There the wretched find consolation: they are treated with tenderness: their respective cases are considered with attention, by men eminent in their professions: complicated diseases, lingering disorders, casual misfortunes, are removed or alleviated: poor families are exonerated from the expence attendant on a long-continued state of ill health: they are put into the most likely method of being again serviceable to the community. I appeal to your own hearts. Can

hibitæ, sumnum ederent effectum; ut *oleum, spiritus, plegma, sal, terra*; sique omnes plantarum partes constitutivas seorsim tradiderunt, et hac ratione conclu-debant quomodo plantæ ex his compositæ effectum producerent. Hoc argumentum ulteriori dignum censebat inquisitione *Regia Academia Scient. Parisiensis*, circa finem seculi præterlapsi; quod testantur *Tawry, Tournefort, Geoffroy, &c.* Diu sane et multum hac in re desudarunt illustris hujus societatis membra, donec tandem fateri necessum habuerunt, quod etsi in multis plantis scopus attingi videatur haud obscure, aliæ tamen nimum quantum inde recedant. *Lin. Amæn. Academica*, vol. 1. (*Vires Plantarum*) p. 390. 391.

you

you enjoy a greater happiness than this ? What must be your feelings, how great your consolation, how inexpressible your satisfaction, thus to diffuse joy through the more humble state of life ? Thus to liberate him who is poor, fallen into decay, destitute of daily food, from poverty, from affliction, from sickness, from death ; distributing to his necessity, shewing mercy with chearfulness, raising him to an affectionate family, which his unwearied labours have supported ; to see him restored to that family, the comfort of those who mourned for him ? Of all sensations of the mind, this surely is the most delightful, this is the most affecting !

A LONG succession of years has incontestibly proved the great utility of this charity, and evinced, that your liberality could not have been bestowed more laudably. To the honour of the original promoters, and generous benefactors, I find a peculiar pleasure in expressing, that from

its first commencement to this day, including a term of thirty-one years, 30,650 patients have participated of your benevolent protection, out of which number 2000 have been relieved, and 20,289 perfectly cured, and restored to their respective employments. This was indeed an opportunity of doing good, the most essential good, and you seized the opportunity. *The poor, the maimed, the lame, cannot recompense you; but the sacred writings announce, that ye shall be recompensed at the resurrection of the just.* Too much cannot be said in praise of the learned professors of the faculty, by whose sagacity, under the providence of the Almighty, these meritorious acts have been accomplished; who, upon every emergent occasion, readily attend, without any other reward than that which arises from an earnest desire of contributing to the general welfare. By their wisdom the diseases incident to humanity are attentively remarked, the efficacy of various medicines

cines ascertained, and the nicer operations of surgery, by constant practice, more successfully performed. Thus, your Infirmary, which admits the indigent sick, is also the seminary of health to its generous benefactors.

III. BUT it was not a principle of humanity alone which induced you to establish this charity. Religion pleaded powerfully on the occasion. You know well, that the distempers of the soul are more dangerous than the distempers of the body, and that the sufferings of this transitory life are not to be put in competition with the glories which shall be revealed in a future state. Whilst, therefore, you endeavour to restore health to the sick, you carry an attentive eye towards their eternal welfare. The diseases of their souls are inspected. To this end immorality of every kind is strictly prohibited. Private devotions are frequent. On the Sabbath-day, such as are able, attend the house of God;

God; enter into his gates with thanksgiving, and into his courts with praise. Some, no doubt, when admitted into your Infirmary, are eminently wretched, both in body and in mind; yet, although in the days of health they seldom thought of God, now in the hour of sickness, they will learn repentance: though late, they will now apply their hearts unto wisdom, and be sensible that God alone can be a refuge to them; that he can either remove, or give them strength to sustain, the calamities which oppress them, or upon an unfeigned contrition, convert them, to their eternal welfare. As their own sufferings, and the many deplorable objects which surround them, must naturally excite serious reflections, the faithful minister of Christ will pay the strictest attention to such objects, nor whilst there is one spark of spiritual life, will he remit his pious labours. With tender minds he will try the gentlest methods, but to the obdurate he will urge the most expressive arguments,

arguments, such as may recal them to a sense of duty, and induce them to reflect on the extreme danger of their situation. He will exhort them to bear their afflictions with meek resignation, and not to despise the chastening of the Lord, who out of trouble can produce peace, and whose corrections are acts of kindness. He will supplicate the Almighty to blot out their transgressions, according to the multitude of his mercies. He will exhort them to declare their iniquity, and be sorry for their sins ; that godly sorrow worketh repentance unto salvation ; that although God shall judge the secrets of men, and make manifest the counsels of their hearts, yet he hath no pleasure in the death of the wicked ; is long-suffering, not willing that any should perish ; healeth the broken in heart, bindeth up their wounds, and is a refuge for the oppressed : that like as a father pitith his children, so doth the Lord pity them that fear him ; for he knoweth our frame, he remembereth we
are

are dust: that, if they sincerely repent, and pray with a contrite heart, though their sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool: for the Lord is ever gracious; and as far as the east is from the west, so far hath he removed our transgressions from us. Thus he will soothe the melancholy passions, calm their troubled minds, awaken in them the powers of the soul, weakened but not destroyed by sin, defend them from despondence, and give them serenity, and peace, and joy. If human art fails, if the learned physician cannot secure their lives, the pious divine must watch the awful moment of their dissolution, mitigate the poignancy of death, comfort them with the certain hope of a resurrection to eternal life, and point out the way to those mansions where there shall be no more sorrow, neither shall there be any more pain; and where they shall participate of those celestial pleasures which are at God's

right

right hand for evermore. Thus, to relieve those who mourn, prepare their souls for that unchangeable state to which they are approaching, and qualify them for receiving the mercy of God, infinitely surpasses every other act of charity. Such conduct must find approbation, both in the sight of God and man.

IV. HAVING laid before you the nature of this humane institution, exhortations for promoting the charity are almost unnecessary. Calamities are the lot of all. All experience such a mixture of sorrow, blended with the blessings of life, that there is nothing estimable but goodness; nothing enviable but charity. In this transient state of existence, every thing is an object for humanity, even prosperity itself. The most elevated situation cannot protect you from the most bitter sensations. All here is mortal, all is perishable. Nothing here is of a permanent nature. Health is easily lost. Wealth and property

Z are

are for ever fluctuating. Life is short. Death is unavoidable. The world is continually varying. Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away; but charity never faileth. In the kingdom of heaven, the most distinguished reward shall not be given to the wise, not to the learned, but to him who hath been the most liberal benefactor to his fellow-creatures. Give therefore according to your present circumstances, and proportionably to your fortunes. As you have received, so minister.

1. You who are in a low sphere of life, and are obliged to support yourselves by daily labour, it is not in your power to give much; yet remember, that charity, in the eye of God, is not esteemed by the large offerings of the donor, but by the real goodness of his heart; not by the act, but by the intention. Call to mind the

poor

poor widow in the gospel. Her donation was very small: She cast two mites into the treasury; but these were more acceptable to the Almighty, than the most liberal benefactions of the wealthy.

2. You who are in a middling sphere of life, contribute your share in proportion; so God will prosper your industry, and increase your income.

3. You who have received benefits from the charity, consider what your situation might have been, had you not experienced such a noble relief. Remember, therefore, those who now languish upon the bed of affliction: with-hold not good from them when it is in your power to grant it.

4. You who are aged and infirm, and now feel the miseries of life, you will not merely drop a tear of pity to the sufferings of your poor brethren; you will

open your hands wide, and satisfy the afflicted.

5. You who are robust, in the full vigour of life, remember that death sometimes seizes the strong, and unexpectedly spares the weak. By acts of beneficence, therefore, make ready for that alarming period: Ye know not at what hour your Lord doth come.

6. You, who only feel when yourselves suffer; who are perfectly tranquil so long as matters prosper within the compass of your own sphere, but see your brethren have need, and shut up your bowels of compassion from them; you, whose hearts are steeled against all sensibility of the calamities of other men, whom the lust of avarice has so totally seized, that your wealth seems rather to possess you than you to possess your wealth; I reluctantly solicit on this pious occasion. Duty, however, and inclination

tion prompt me to forewarn you, that God will shew mercy only to those who have shewed mercy to others. The time will come when your present prosperity shall cease; when you shall wish that you had been possessed of a benevolent spirit; when you in turn will seek for pity, but find it not. Attend to this exhortation. Let it have a due effect upon your minds. Repent ye of your merciless disposition. If human nature, reason, religion, and the example of your Saviour, have any weight, no longer remain insensible to the cries of the wretched, and of your own impending danger. I call upon you now to break off your sins by righteousness, and your iniquities by shewing mercy to the distressed.

7. You who are blessed with large possessions, patronise the unhappy. Your distinguished rank, high birth, and shining circumstances, enable you to do much. Liberality, and a public spirit,
are

are more particularly incumbent upon you; spare, therefore, from the vanities of this world, which pass away with marvellous (*b*) rapidity. Freely ye have received, freely give. You can administer balm to the wounds of adversity, and relieve the miserable; nor will you turn away your eyes from the tears of the oppressed, who have no comforter. Accustomed to deeds of humanity, nothing need be urged to excite your benevolence.

THE weight of their afflictions, and the variety of their sufferings, in whose behalf I now implore your benevolent protection, demand all the attention, and all the charitable beneficence which this solemn congregation, in their respective capacities, can bestow. Let, therefore, a generous increase of your contributions this day evince, that your hearts are open to every

(*b*) *Magna cum celeritate vita nostra avolat*, said Erasmus; and people of every age experience the truth of the remark.

tender

tender sensation. The hungry and thirsty, the cold and naked, the infirm and wretched, all jointly exert themselves in one common call upon your humanity. Should you inspect those mansions of the sick, what scenes of agony would present themselves to your view? what bitterness of wo? what various instances of consummate affliction? Excruciating pain from sudden accidents, palsey, fever, and all the horrid train of diseases to which mankind are liable, would sensibly touch your hearts, and excite the tear of pity. You could not behold their deep sorrows unmoved. You must compassionate, and you would relieve.

MAY these considerations have their due influence on your hearts! May the God of all mercies prosper your present work, and open your hands to charity! If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, be ye all,

all, upon this most benevolent occasion, like minded; have the same love, be of one accord, of one mind. Thus will you lay up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life. Thus will you acquire to yourselves friends in heaven and on earth; secure the blessings of those whom you oblige, and the approbation of Almighty God. The benevolent acts which you now do will perpetuate your name and your memory: they will follow you to Christ's kingdom, and place you for ever in the glorious mansions of heaven.

DIS-

~~subsequent Discourses delivered by the author, and~~

~~much beweefed; but in original blood~~

~~of Christ, and to establish his~~

DISCOURSE IX.

~~as hourly and handily past him~~

~~divine death, but are not so easily and~~

~~easily as mediately before him, and~~

~~totally as if present before him, and~~

THE ASCENSION OF OUR LORD.

Preached at the Cathedral Church of York, May 8. 1778.

MARK, xvi. 19.

After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

THE ascension of our Lord happened forty days after his resurrection from the grave; a time sufficient for the confirmation of this most important truth; for, during that period, *he shewed himself alive* to his disciples by many clear and indisputable proofs: he gave them every kind of evidence of his being in reality risen

A a from

from the dead, which the most scrupulous could imagine or require; he shewed them the particular marks of his identity, in his person and countenance; in his hands, feet, and side, which had been pierced at his crucifixion; he eat and drank with them; he discoursed with them on various subjects freely and frequently; he pointed out the nature of their office as Apostles and as Christians, commanding them to live suitably to the religion which they were to inculcate, and to baptise all those who, in the course of their ministry, should be converted to the Christian faith.

AFTER he had explained such matters as were more immediately necessary for the establishment of his religion in the world, such matters as their understandings would suffer them to comprehend, he took an affectionate leave, assuring them, that however disproportionate and unequal they might at that time appear for the discharge of this arduous undertaking, from the circumstances of their education,

education, and meanness of their condition, from their want of wisdom, and want of eloquence, that they should not be left desolate; for, from their imperfections, the power of God would be rendered more conspicuous, by effecting a sudden change on their minds, by assisting them with the knowledge of languages, and the operation of miracles, which would enable them to convey his gospel with facility into the most distant regions.

When he had spoken these things, the words of scripture inform us, that he was received up into heaven, in the presence and in the sight of his apostles, far above angels and archangels, principalities and powers, even at the right hand of God; and while they looked steadfastly as he went up, full of admiration at the event, and of sorrow, occasioned by the departure of their gracious Master, at that instant the angels of God announced, that he should

return in the same glorious manner to judge the world; when the dead, *small and great*, (without exception of persons), *shall stand before him, and every work shall be brought into judgement, whether it be good, or whether it be evil.*

THE blessings which Christ hath procured for us are numerous. He hath overcome death: he hath revealed immortal life. Our hopes and views, therefore, are not bounded within this life. His resurrection, a plain matter of fact, which the learned and the unlearned, the greatest and the lowest, may equally comprehend, establisheth our faith, and is a demonstration that we also shall rise; that we, who now consist of soul and body, shall again consist of soul and body, and shall continue, throughout all the ages of eternity, *in the kingdom prepared for us from the foundation of the world*, with a total exemption from bodily imperfections and diseases, those inseparable attendants on our present

sent frail and uncertain state. The words of our Saviour on this most interesting occasion, are peculiarly expressive: *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. I ascend unto my Father and your Father, and to my God and your God. This corruptible (says St Paul) must put on incorruption, and this mortal must put on immortality. If we be dead with Christ, we shall also live with him; if we suffer with him, we shall also reign with him.*

THE consideration of our approaching death, for we all feel that we cannot long exist in this transitory world, and the glorious prospect of our approaching resurrection to eternal life, must afford us that internal comfort and consolation of mind
which

which words cannot effectually describe. From the great event of our Saviour's ascension into heaven, I shall therefore deduce such exhortations as may, and will, I trust, prove serviceable to you; may be the means of regulating your future conduct, and of guiding you in safety to those peaceful regions, where, if you are not wanting to yourselves, you will experience such joys as *eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.*

1st, I WOULD advise you to place an entire confidence in God, knowing that what he hath promised he will assuredly perform.

2^{dly}, I WOULD advise you not to *set your affections on things here below*, but to have *your conversation in heaven*, to *rejoice in hope*, to look forward, with an eye of faith, to the second glorious appearance of our Lord Jesus Christ, to *be patient, and to establish your hearts, for his coming draweth nigh.*

3^{dly},

3dly, I WOULD advise you to walk on through the short journey of this uncertain life, in brotherly love and charity with your fellow-creatures, encouraging one another with reciprocal acts of kindness, being all equally solicitous to participate of *the inheritance of the saints in light*, and to be companions, in a better world, of *the spirits of just men made perfect*.

I. As the happiness of man is of a spiritual nature, and as that happiness must be laid, though it cannot be enjoyed, in our present unsatisfactory state, God, in his holy gospel, hath promised you eternal life through Jesus Christ, provided you *have respect unto all his commandments*, and *work out your own salvation with pious fear and religious diligence*. Thus, Christianity removes your doubts, and *the righteous hath hope in his death*. Indeed you must be convinced, that God can, and, according to his gracious promise, will raise the dead; that he, who *created man in*

in his own image, and formed him out of the dust of the ground, and breathed into his nostrils the breath of life, so that man became a living soul, will again, after death, call him into life from the same state, and by the same power. The gospel asserts this will, it asserts this power, and points out to you those heavenly mansions, which are prepared for the reception of those, who through faith *seek for immortality.* Faith, or a full persuasion that God will fulfil this promise, forms the character of a true Christian. As reason distinguishes the man, so faith constitutes the Christian; and as we depend upon God for our preservation and support in this world, so we must depend upon him also for *that reward which is promised to the righteous in the next.* This faith then is an accomplishment to which nothing can be added; and he who possesses it, hath acquired a complete victory over the world. By faith, the champions of the Jewish church *saw this promise afar off, they were persuaded of it,*

it, they embraced it; and by their exemplary conduct in this respect, they obtained a good report, and pleased God. By faith Abraham believed in hope, against all the presumptions of human probability; and this testimony of his faith was not written for his sake alone, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus from the dead. The first converts of Christianity founded their faith upon the wonderful works by which Christianity was confirmed, which they themselves heard and saw. Our faith depends upon their evidence, on the credibility of the Christian history, on the accomplishment of prophecies, and on the rapid progress of the Christian religion. The faith then of a Christian is the well-grounded expectation of things not seen; and without this *it is impossible to please God*, to whom is due not only the profoundest veneration, but the sincerest love, for *his counsels are faithfulness and truth. Hath he said, and shall he not do it? or hath*

be spoken, and shall he not make it good?
Every Christian may therefore rejoice in hope, and confidently say with the holy Job, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.* Wherefore, beloved, seeing that ye look for such things, *stand fast in the faith, and God will not fail, nor forsake you.* While you pass through this valley of tears, faith will secure you a tranquil mind under every event. Whatsoever you lose in the world, faith will shew you that the loss is inconsiderable; whatsoever you hope for in the next, faith will assure you of your hope. In short, it will prove the only strength and support of your souls. *Return then unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. My soul, wait thou only upon God; for my expectation is from him.*

II. You who live by faith must have your *conversation in heaven*, even here during the time of your mortal pilgrimage upon earth. You must entertain a constant hope of a future, happy, everlasting state. By this hope you must be governed on every occasion, in all the affairs and concerns of life. Yourselves, your relations, your friends, and all your earthly possessions, you must trust to the protection of God, knowing that he rules the world, and that he will direct you in all things. In the present state you can discover nothing on which you can place an entire confidence. Health, wealth, honours, even the highest which you can obtain, are certainly held by a most precarious tenure. When you leave the world, you must leave these behind you; for you *brought nothing into this world, and it is certain you can carry nothing out*. Should you then be solicitous of rising to an exalted station in life, enemies may interpose, disappointments may ensue; nor are the promises of your friends

B b 2 always

always to be depended upon. If they have the will, they may want the power of afflicting you, in your temporal pursuits. *But great is the Lord, and of great power. From heaven, he looketh upon all the inhabitants of the earth. He putteth down one, and setteth up another.* But should no enemies interpose, no disappointments ensue; should you successfully obtain all that the world can give, all that you can possibly desire, what is life even in its longest duration? Approaching death diminishes the value of every thing here below, causing the joys and the sorrows of life to be very inconsiderable. But the religion you profess, expressly commands you, *not to set your affections on things here below.* Are you not the servants of Christ? did he tell you that his kingdom was of this world? did he promise you wealth, or honours, or rewards, here? He certainly promised you nothing of this sort: When he ascended into heaven, he told you, that *where he now is, there you shall be also.*

Whilst

Whilst therefore you continue here upon earth, you are absent from him, and from those abodes where only you have the promise of enjoying pleasures unallayed. Let others then aim at power, wealth, earthly pleasures, and honours, which may please their vanity, or excite the envy of an injudicious spectator, but are unworthy your regard; for no sooner doth faith open your eyes, and disclose the glorious prospect of heaven, but all these things vanish as empty shadows, and unsubstantial dreams. *The world passeth away, and the lusts thereof; but he that doth the will of God abideth for ever.* Let others then labour to acquire things temporary. If they will, let this be their predominating passion. But be not you *conformed to this world.* Heaven is before you. Fix your affections, and your attention there. As you “do (i) believe “ your Saviour Christ to have ascended “ into the heavens, so may you also in

(i) Collect for the day.

“ heart

“ heart and mind thither ascend.” What you have chiefly to regard in this uncertain state, is the ETERNITY of the next. An awful thought ! awful beyond the power of words to express. *Add therefore to your faith, virtue* ; devote yourselves to the service of God ; adorn your holy profession with all manner of virtues ; and by so doing, wisely provide for that unchangeable state, to which you are daily making a nearer approach.

Lastly, IT is your duty to walk on through the short journey of this uncertain life in brotherly love and charity with your fellow-creatures. Benevolence is certainly due to all. You are commanded, and therefore should have a mutual regard for each other, on the following principle: *If one member suffer, all the members suffer with it; if one be honoured, all the members rejoice with it.* This Christian benevolence would certainly prevail more universally, did you consider seriously, that you are one

one in Christ, and closely united by the same faith; for, concerning every one of your brethren, it is equally true, that he is the creature of God, that he is your brother, heir of the same hopes, and born to the same inheritance. God has the same care of him as of you: Christ died for him as well as you: His soul is equally valuable in the estimation of the Almighty; and God may have given him virtues and accomplishments which he may think you unworthy to possess. St Paul writes, that, in the Corinthian church, some differences arose, but not from worldly views, or worldly motives. They respected those spiritual gifts which were conferred upon the first converts to Christianity. When differences arise among modern Christians, they proceed from another cause; from a desire of wealth, of power, of respect, of honour. Hence arise strife, envyings, misrepresentations, calumnies. But be not you deceived: Christianity prohibits all such differences, and commands

commands you to live peaceably; nay, even to love those whose good opinion you cannot acquire, and whose enmity you do not deserve. Seek ye first the kingdom of God, and his righteousness: preserve your own reputation unfullied: be not overcome of evil, but overcome evil with good: remember that the ways of God are just; that the injurious, and the injured, are in his hands: *Judge not therefore, that ye be not judged*; but prepare yourselves, by faith, by humility, by a just sorrow for your past offences, and by a brotherly charity extended to all, especially to those who are of the household of faith, for that awful day, *when the Son of Man shall come in the glory of his Father, with his holy angels, and reward every man according to his works.*

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost; and that you may be qualified,

DISCOURSE IX. 201

qualified, at the general resurrection, to meet the Lord, and to enter into his kingdom, there to participate, *with the spirits of just men made perfect*, of glory, of honour, of immortality.

of California, in the old or Indian

way, and their enjoyment of such a nob

DISCOURSE X.

THE ADVENT OF CHRIST.

Preached at the Cathedral Church of York, Dec. 7. 1777.

LUKE, xxi. 28.

When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

CAN we sufficiently adore the everlasting God, who doth marvellous things without number, or value those important truths, full of consolation, which the gospel hath set before us! *Blessed be his name for ever and ever, for his tender mercies are over*

over all his works. He not only gave us life, but the assurance of immortal life. Amidst all the misfortunes incident to humanity, this is our hope, this our joy, that we shall in due time, by a behaviour conformable to the precepts of Christianity, and by a proper assiduity in our profession, *make our calling and election sure*. Holy scripture was written for our learning, and *the day-spring from on high hath visited us*, to shew, that a state of future happiness shall be the reward of a well-spent life. Christ Jesus, *though he was rich*, rich in all the splendour and perfections of his father, *yet for our sakes he became poor*, divested himself of his original dignity, was born into the world, lived amongst men, admonished them by his doctrine and by his example, *became obedient unto death*, arose from the grave, ascended into heaven; and *the hour is coming*, when he shall descend from heaven *with a shout, with the voice of the archangel, and with the trumpet of God*. At

Cc 2

that

1 Thes. iv. 16

that awful moment, *all nations shall be gathered* before *his judgement-seat*: They who have, and they who have never heard of a divine revelation, shall come upon their trial, have all their thoughts and actions impartially examined, so that public justice may be administered, and every one (without distinction) receive *according to that he hath done*; approbation, favour, and blessing, if obedient; and due correction, if stubborn and incurably wicked. Let me exhort you, then, seriously to consider,

1st, THE manifold blessings conferred upon you by the advent of Christ;

2dly, THE absolute certainty of his second advent to judge the world;

3dly, THE inexpressible solemnity of that terrible day, when there is *nothing covered* but *shall not be revealed*, and *hid* that *shall not be known*.

I. BEFORE

I. BEFORE the advent of Christ, the notions of mankind, concerning the Supreme Being, a future judgement, and immortality, were, in a variety of instances, inconceivably absurd. Natural religion was defaced: it had no spirit or efficacy. Had not God, therefore, *sent his Son Jesus to turn away every one of you from his iniquities*, the world must have remained in ignorance, liable to the impositions of false teachers, and to the prejudices of established superstition: *But blessed are your eyes, for they see; and your ears, for they hear: For verily I say unto you, that many prophets, and righteous, and wise men, (for even the wisest, as they had not received a divine revelation, could know nothing of redemption by Christ, or a resurrection to eternal life, or the assistance of the Holy Spirit), have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them.* By the advent of Christ, *many and wonderful* are the mercies of God manifested towards

wards you ; *they are more than can be numbered.* He called you into this magnificent world to view his works : he maintains you by his bounty, *giving you richly all things to enjoy.* Repentance, and remission of sins, is preached unto you in the gospel. That gospel is the rule of your conduct ; it is a perfect rule, pure and rational, free from all defects, affording a complete revelation of the divine will, containing every thing necessary for your encouragement, and adapted to the capacities of all. That gospel recommends to your observance the amiable precepts of piety and probity, and the admirable maxims of honesty and diligence in your respective professions. It allures you to virtue by many glorious promises ; and by many terrible denunciations it deters you from vice. It does not promise you health, long life, wealth, power, authority, dignity, or station ; because these are temporal advantages, and this world is not your proper home. Here you have no

abiding

abiding place: the scriptures represent you as strangers, travelling towards another country; and your days on earth are elegantly compared to *a vapour, that appear-eth for a little time, and then vanisheth away.* By the divine appointment, and the laws of Nature, your present situation is precarious, and your life uncertain. But what then? *God hath both raised up the Lord, and will also raise up you by his own power.* *As in Adam all die, even so in Christ shall all be made alive.* Ye have in heaven a better and more, enduring substance; for *God hath called you unto his eternal glory by Christ Jesus.* Since then, by the advent of Christ, you know God, know his power, wisdom, and goodness, know what he requires of you, and how he will be served, having unalterable rules for your conduct plainly laid down in the gospel; it is your duty thankfully to receive that light which the gospel hath let in upon your minds, to *rejoice in God your Saviour, and to walk in his truth.* If, knowing the truth, you prefer

prefer the pleasures of sin before the beauty of virtue, and after you *have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, you are again entangled therein, and overcome, the latter end is worse with you than the beginning*; for it had been better for you not to have known the way of righteousness, than after you have known it, to turn from the holy commandment delivered unto you. Do not therefore regulate your conduct by common practice; *be not conformed to this world*; act upon good principles; *let your conversation be as becometh the gospel of Christ*; consider the end for which Christ came into the world; consider how *he was wounded for your transgressions, how he was bruised for your iniquities*. Remember these circumstances; they deserve your consideration. Serious reflections of this sort will induce you to look beyond the present scene, and prepare for the second advent of Christ to judge the

the world, and those glories which at that awful period shall be revealed.

II. OUR Saviour's first advent ceased when he redeemed us to God, by suffering death upon the cross; his second advent commenced when he became the first fruits of them that slept, but will not shine forth in its full state of glory till the day of judgement. At his first advent he was oppressed, and he was afflicted, voluntarily subjecting himself to all the humiliations of mortality; at his second advent, the veil which obscured his divine nature will be done away, and he will sit on his heavenly throne, clothed with honour, and adorned with majesty. The hours of life hasten away; and that great day is approaching, which will prove beneficial or detrimental to us all, according to our present conduct, and to the use which we make of the state in which we are now placed; for of all Christ's promises there will be a performance. *Heaven and earth (says he)*

D d shall

shall pass away, but my words shall not pass away. As the Jews were dispersed, and their city desolated, faint emblems of the calamities attendant on the day of judgement; and as at the hour of his death there were wonders in heaven, and wonders on the earth, the veil of the temple rent, the earth (a) shook, darkness over all the land, and the graves opening, announced the awful event; so shall it be *at the latter day*, when he comes to *take vengeance on them that know not God*, when they might have known him, and *obey not his gospel*, which it was their duty to obey. On this occasion, when he shall be *glorified in his saints*, the words of holy writ are clear and express. *The Father judgeth no man, but hath*

(a) The awful mountain of Mountserrat, twenty-eight miles from Barcelona in Spain, and the singular rocks of Gaeta, in the kingdom of Naples, cannot be viewed without the utmost admiration. Their prodigious cliffs impress the mind with such wonder, that it has given rise to an opinion, that these tremendous rocks were suddenly rent in this manner when our Saviour gave up the ghost on the cross. St Matth. xxvii. 51. See Dillon's Travels, p. 389.

committed all judgement to the Son. The Father hath given him authority to execute judgement, because he is the Son of Man. Thus he who in mercy condescended to assume our nature, will, at the end of the world, be our merciful judge: he who gave himself a ransom for all, bare our sins on the tree, knows what is in man, being in all things tempted like as we are, yet without sin, will himself announce the irreversible sentence, and judge us by those rules which are recorded for our direction in the holy gospel. The apostles declare this doctrine in all their discourses, and labour to instruct their hearers in this essential article of our belief. God (says St Paul) hath appointed a day in which he will judge the world in righteousness, by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Even the probability of an event of such consequence should call forth our utmost vigilance; but when we have satisfactory evidence, that the God of grace

bath called us unto his eternal glory by Christ Jesus, such evidence as leaves in the mind no suspicion of its certainty, we ought frequently to extend our thoughts to futurity, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; particularly if we consider,

Lastly, THE Inexpressible solemnity of that terrible day.

ON our Saviour's second advent, when he comes to execute judgement, and finally separate the good from the bad, *all that are in their graves shall hear his glorious voice, and shall come forth*, all that have existed in the several ages of the world, from its foundation to its dissolution. That mighty power which first formed, shall again raise them out of the dust, and every soul shall reassume its proper body. As to the time when this shall happen, we are not informed; but *in such an hour as ye think not, the*

the son of man cometh. When it does happen, the sacred writers declare, that *there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity.* Dread and despair shall oppress the wicked, when they behold the terrors of that day. The prophet Isaiah gives the following description of it. *The world languisheth and fadeth away. Every house is shut up.* To the wicked *all joy is darkened, the mirth of the land is gone.* *The windows from on high are open, and the foundations of the earth do quake.* *The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.* *The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again.* When these things begin to come to pass, (says St Luke), then look up; for your redemption draweth nigh. At that period, *the Lord Jesus cometh with power and great glory, with his mighty angels. Thousands of thousands*

sands shall stand before him, and ten thousand times ten thousand shall minister unto him. On his appearance all nature shall vanish. *I saw (says St John) a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was no place found for them.* Then the Lord shall proceed to judgement, and *punish the host of the high ones that are on high, and the kings of the earth, and they shall be gathered together as prisoners are gathered.* The dead, small and great, shall be summoned before his judgement-seat. The sea shall give up the dead that are in it; and death and the grave shall deliver up the dead that are in them. The books shall be opened, and the book of life opened, and every one of us shall give an account of himself to God. In that hour, the most profound dissimulation will not avail you. The hypocrite will be detected, for all your actions are registered, those crimes which were committed in the face of the sun, and those which were veiled in the thickest darkness of

of the night; *for the darkness is no darkness with him.* Where then shall the workers of iniquity hide themselves? what will become of those who have transgressed the laws, changed the ordinance, broken the everlasting covenant? what will become of those who have grown powerful in this world by unjustifiable means, by extortion, by fraud, by violence, or sordid parsimony? *neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath.* What will become of those who have wronged the friendless, the poor, the orphan, the widow? how shall they escape the vengeance of God, who have seduced the innocent mind, and robbed the unspotted person of virtue, honour, reputation? what will become of the adulterer, the drunkard, the tale-bearer, the takers and givers of bribes to pervert judgement? where will they screen themselves, who, to obtain pre-eminence, have submitted to the meanest servility, and to supplant a competitor, have stuck at no lies

lies or calumnies? what will become of those, who, by their abandoned behaviour, encourage vice, take God's name in vain, by frequent oaths, and profane his Sabbaths? where will that worst of sinners hide himself, who, to shew his extreme wit, made a jest of his Saviour, publishing to the world his deistical opinions, in his writings sneering at the most important doctrines of Christianity, the source of our consolation and of our hope, and with an unaccountable spirit of paradox, whilst he lavished on our religion the most pompous encomiums, attacked it at the same time in the most indecent terms of reproach? These, and all others the workers of iniquity, *shall go away into everlasting punishment*; and to complete their misery, this cruel reflection will arise in their minds, that by their own fault they have brought themselves into that sad state. *Thinkest thou this, O man, that thou shalt escape the righteous judgement of God?* 'Tis impossible! *Life and death, good and evil,*

a blessing and a curse, is now set before you.
At the last day the universal judge will pass an impartial sentence, and *discern between the righteous and the wicked*; but who, even the best and most righteous, may abide the day of his coming, and *who shall stand when he appeareth?* Brethren, give all diligence, therefore, to make your election sure. During this your state of probation, honour God, love virtue, and do good offices to your fellow-creatures; *so an entrance shall be ministered unto you, into the everlasting kingdom of our Lord and Saviour Jesus Christ.* Thus, while the fashion of this world is passing fast away, the glory of another rises to your view. Live therefore as you ought to live. Take an impartial view of your own conduct. *Repent you of your sins, and meditate often on that solemn day, when the secrets of all hearts shall be disclosed.*

DISCOURSE XI.

ON
OCCASIONED BY THE DEATH
OF THE CELEBRATED

JOHN DEALTRY, M.D.

Who Died March 25. 1773.

DISCOURSE. IX.

Tanti viri, mortalitas magis finita, quam
vita est; vivit enim, vivetque semper, at-
que etiam latius in memoria hominum et
sermone versabitur, postquam ab oculis
recessit.

Plin. Epist. lib. 2. epist. 1.

to hissequies in effect and to hisfunerals so
at how wod wyl how smal sovering

PREFATORY REMARK.

THE Ancients were famous for the magnificent obsequies they performed in honour of their deceased worthies. For this purpose, large sums of money were granted from the public treasury. When the great Camillus was carried off by the plague, Plutarch informs us, that he was more universally lamented than all the rest who died of the same disease. The famous Cornelius Sylla was attended to the grave by the priests, the vestals, the senate, the magistrates, the knights, the army, and the whole body of the people. The Roman Ladies threw aromatic spices on his funeral pile. When Cicero was murdered, "Civitas lachrymas tenere non potuit: "Cæterorum cædes privatos luctus excita- "verunt, illa una communem." 'Tis more than probable, that no man was ever more universally lamented than Dr DEALTRY:

at

at the instant of his death it appeared expressively: Time will shew how well he deserved the approbation of his countrymen, and of the world in general. When *Æsculapius* died, a monument was erected in honour of that physician. It was executed by the famous *Phrasymedes* of *Paros*, and set up at *Epidaurus*, where he practised the art of physic with the greatest success. He was so universally eminent, that all the inhabitants of *Greece*, even from the most remote parts of it, frequented that city for his opinion and advice. The fame of the physician added greatly to the fame and opulence of the place. Was not this literally the case with the late ingenious Dr *DEALTRY*? The highest encomium that can be passed upon any man, he justly merited, that is, *Bene de republica mereri.*

12. *Amelanchier* *lucida* (L.) Greene var. *lucida*

claims of a portion of the same.

DISCOURSE XI.

It might be better had consideration
of right and wrong been made in
the first place.

more, I hope this note applies to all of you. The DIA has a very confidential information system, and

PSALM, cxii. 6. ANSWER

The righteous shall be in everlasting remembrance.

the coupling of nucleotides with the nucleic acids.

THE greatest loss that this country could sustain, or feel, it hath within these few days felt, and will for ever feel, occasioned by the death of the most amiable and celebrated of our fellow-creatures. You will immediately conjecture, that I cannot possibly mean any other person whatsoever than the late worthy and incomparable Dr DEALTRY.

IN

IN ancient times the Greeks and Romans made physic a part of heavenly doctrine. They struck medals, they erected statues in honour of those who administered with judgement those remedies which Providence had revealed to them. If, from the creation of the earth to this moment, judgement ever appeared in any man eminently conspicuous, Dr DEALTRY was eminently possessed of it. In diseases the most dangerous and malignant, even where a variety of circumstances conspired to make them the more dangerous, and the more malignant, he combated against the diseases, he gradually removed every circumstance of danger, and, by remedies the most efficacious, restored the husband to the wife, the wife to the husband, and children to their parents. These things remain fresh upon your minds. All of you will acknowledge this,—with tears you will acknowledge it,—tears of gratitude to your Almighty Creator, for the preservation of your dearest friends, and

and tears of sorrow for the loss of so worthy, so universal a benefactor.

THAT worthy, that universal benefactor is now no more! He lies numbered amongst the dead. (a) *His breath is gone forth, he is returned to the earth;* and (b) *there is no work, nor device, nor knowledge, nor wisdom in the grave whither he is gone;* and (c) *the eye of him that hath seen, and hath blessed him, shall see him no more.* What then? As (d) *we receive good, so we must necessarily receive evil,* from the hand of God. As this excellent man is taken from us, it is our duty, alas! the only duty which now remains, to shew every possible mark of respect and esteem to the memory of the deceased. If the ancients struck medals, if they erected statues, in honour of those who administered with judgement those remedies

(a) Psalm, cxlii. 4.

(b) Eccles. ix. 10.

(c) Job, vii. 8.

(d) Job, ii. 10.

which Providence had revealed to them, shall we be inactive on this pious and laudable occasion? Shall we, a people the most famous for a liberality of heart, shew ourselves deficient, at this time, in gratitude or in respect? God forbid! Antiquity cannot boast a name so deservedly celebrated as that of DEALTRY: Let his memory, therefore, be marked and noted by some signal instance of public approbation: let a monument be erected, a noble monument, worthy of so great a man, at the public expence. Each individual, even the poorest, will chearfully lend an affliting hand; for he (*e*) *was eyes to the blind, and feet to the lame; he was a father to the poor.* When David questioned the Egyptian from (*f*) *whence he came, and to whom he belonged?* the young man answered, *I am servant to an Amalekite, and my master left me, because three days ago I fell sick.* Our worthy friend never left a poor man,

(e) Job, xxix. 15. 16.

(f) 1 Sam. xxx. 11. 13.

because

because he was poor; nor a sick man, because he was sick; nor, during the whole course of his practice, did he ever, in any one instance, (g) seek his own profit, but the profit of many: He never took a fee from a subaltern officer; he never took a fee from an unbeneficed clergyman. But to every other virtue which man could possibly be possessed of, he added that (h) god-like one BENEVOLENCE, which St Paul tells us (i) is the bond of perfectness. As he (k) had opportunity, and he had more frequent opportunities than other persons, from the superiority of his skill, and that long-established reputation which he had so deservedly acquired, he did good unto all men: His charity was of the most extensive kind, not merely in the medicinal, but in the pecuniary way: (l) If any one was poor, and fallen into decay, he instantly relieved

(g) 1 Cor. x. 33.

(h) 1 John, iv. 7. 12. 16.

(i) Col. iii. 14.

(k) Gal. vi. 10.

(l) Lev. xxvi. 35.

him; yea, though he was a stranger, or a sojourner. It was his severe lot to be under the disagreeable necessity of (*m*) communicating with affliction in the most trying and distressful scenes, in all which his uncommon abilities, and peculiar humanity of heart, shone forth equally conspicuous, and reflected the highest honour upon his character, both as a physician and as a man. People, therefore, of all ranks and denominations, high and low, rich and poor, will eagerly seize this glorious opportunity of giving an unquestionable demonstration of their sincere attachment, of their real affection for him; and as he, in his lifetime, contributed with alacrity and pleasure to the welfare of all, all will readily contribute to his honour, by erecting a monument, descriptive of his fame and many excellent virtues, which time itself shall not erase. What was said of the celebrated Dr *Mead*, is more justly applicable to the celebrated Dr **DEALTRY**:

(*m*) Phil. iv. 14.

“ Tanta

(m) "Tanta nominis celebritate inclaruit,
" ut Medicorum hujus seculi PRINCEPS
"haberetur." Spuria to divid in
one bisi vedi nunc. nolisco ne solum no

THE famous Dr *Boerhaave*, under whose directions our worthy friend made a most rapid progress in his medical researches, always predicted his future greatness. By an uncommon quickness, by an extraordinary penetration, in cases of nice and difficult inquiry, the sagacious pupil afforded matter of amazement and delight to his learned instructor. When he had completed the course of his education, and of his travels, he returned to England, and settled in this county, to the extreme consolation of all who had the honour of his acquaintance. He had not been long settled, before some persons of distinction went over to Leyden, purposely to consult the judicious *Boerhaave*: The Professor received them with his usual

(m) See Mead's monumental inscription.

politeness,

politeness; but declared, it appeared to him a very extraordinary circumstance, that they should think of leaving England upon such an occasion, when they had the learned Dr DEALTRY, a man in every respect his equal, perhaps his superior, who resided amongst them. Alas, he now no longer resides amongst us! He hath forsaken us for ever; such is the will of God! We (*n*) shall go to him; but he shall not return to us. How amiable he was, and how universally lamented, appeared evidently on the instant of his death. Wretchedness, misery, confusion, distraction, was strongly marked upon every face. The (*o*) whole city mourned for him, as a child mourneth for his father. No wonder! He was a father to all, from the noble benevolence of his heart, and from his knowledge, which far outstretched the common line of the human understanding.

(*n*) 2 Sam. xii. 23.

(*o*) 1 Kings, xiii. 30.

As
done

As he was peculiarly knowing and communicative in describing the diseases incident to others, so he well knew, and often described to his friends, the nature of that fatal complaint which was the melancholy cause of his own death. He frequently said, that he did not expect long to survive; how soon the event might happen, God only knew; that, when he died, he should expire instantaneously, in a moment. Thus, even in death, he gave a signal instance of his own wonderful abilities; for what he had so often declared, to our unspeakable sorrow, was eventually accomplished; (*p*) *there was but a step between him and death.* As he said, so he died, instantaneously, in a moment, before any assistance could be had, though proper assistance was immediately at hand.

ALL that remains for us to do, on this melancholy occasion, must now be done!

(*p*) 1 Sam. xx. 3.

Such

Such a man, of so liberal a disposition, and so eminently distinguished by every virtue Heaven could bestow, must not sink unnoticed into the grave! Every mark of honour and distinction must be paid to his memory. To the memory of *Mead*, a noble monument was erected. When the celebrated *Van Swieten* died, royal munificence was displayed upon the occasion. Much therefore will it redound to the credit of this ancient, honourable, and populous city, if some mode may be adopted, and put into immediate execution, by which our beloved **DEALTRY** may in some sort be rescued from the grave. To us he is dead, but his fame shall never die. He will be remembered upon earth to the latest posterity; and he is now happy, for ever happy, in the blessed regions of immortality, partaking (*q*) of joys unspeakable and full of glory; for (*r*) to the merciful, God will shew himself merciful, and (*s*) that

(*q*) Rom. viii. 16.

(*r*) Psal. xviii. 25.

(*s*) Prov. xix. 17.

which

which he hath given, shall be paid him again. We are the only sufferers: it behoveth us, therefore, to lay this matter seriously to heart. We must shortly follow him; let us then (*t*) *seek*, and by acts of benevolence secure, *those things which are above, where CHRIST sitteth on the right hand of GOD*, whom, to our (*u*) *everlasting consolation*, the Almighty (*v*) *raised from the grave, and will also raise up us by his own power*; for (*w*) *as in Adam all die, even so in CHRIST shall all be made alive.* (*x*) *Be patient therefore, brethren, unto the coming of the LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.* BE YE ALSO PATIENT; *Establish your hearts: for the coming of the LORD draweth nigh.*

(*t*) Coloff. iii. 1.

(*u*) 2 Thess. ii. 16.

(*v*) 1 Cor. vi. 14.

(*w*) 1 Cor. xv. 23.

(*x*) James, v. 7, 8.

DISCOURSE XII.

CONCERNING THE OPINIONS AND ERRORS OF THE CHURCH OF ROME.

Preached in the Cathedral Church of St Peter in York,
On Sunday, March 8. 1767.

ROMANS, x. 2.

I bear them record, that they have a zeal of God, but not according to knowledge.

OUR bigotted enemies of the church of Rome, who bear by principle the most rancorous malice to the civil and religious liberties of this happy country, have

have of late been singularly warm and zealous in their cause; endeavouring, both by open assaults, and by secret and undermining approaches, to enslave the souls of our people, and to make the pure profession of Christianity give way to the fraud and foppery of their own worship.

THE expulsion of the Jesuits from France and Portugal has been attended with very fatal consequences to us; for great numbers of that pernicious tribe, who have been the authors and fomenters of all that discord and confusion, all those wars and massacres, those conspiracies and rebellions, with which they have disturbed the quiet of the world, and shook even the thrones of princes, now lie lurking in the very bosom of our country; from whence, without paying any regard to authority, either sacred or civil, they insolently brave our laws, and do all they dare to promote a religion, which they have it not in their

G g 2 power

power to maintain by violence, much less by reason or argument.

IN vain did the Cranmers, the Ridleys, and the Latimers, expire at the stake in defence of our most just and righteous cause; in vain have the Tillotsons, the Barrows, and the Stillingfleets, opened out the errors of Popery, and by their immortal writings contributed more to the common security than any order of men whatsoever; if, at this juncture, we tamely suffer the malicious emissaries of the Romish church to creep into our houses, and ensnare our people, enforcing on them, by their dexterity and address, such doctrines as are incompatible with the goodness, the wisdom, and the mercy of God; such doctrines as are no where to be found in the original scheme of the gospel of Christ, which they indeed have most miserably perverted, blending it in a vile and wicked manner with human inventions and enthusiastic refinements.

INDEED,

INDEED, I trust that the fundamental principles of your faith are so firmly rooted in your minds, that you have little on that account to fear from the bigotry and false zeal of your assiduous adversaries; nor do I see how the art of *fallible man* can possibly induce you to depart from the *living God*, and to *sin wilfully after you have received the knowledge of the truth*, by renouncing the purity of the Christian doctrine and worship, for the foul errors and notorious superstitions of the Roman church; especially when you consider well their horrid tendency, when you seriously reflect on the many undeserved blessings which God has been pleased most bountifully to confer upon you.

YOU are not subject, as the people in other countries are, to the rod of arbitrary and illegal power, but happily live under a secure establishment of all your private rights and just liberties. The faith which you *earnestly contend for* is the ancient

cient catholic and apostolic faith; that faith which hath been acknowledged by all Christian churches in all ages; that faith which the apostles themselves, those inspired teachers of the divine law, had no authority to alter; that faith which, as St Jude expresseth it, *(x) was once delivered unto the saints*; genuine and uncorrupted, free from all those superstitious practices and novel rites which have been added to it since through the craft and subtilty of man.

IN my following discourse I shall shew you, that the Roman, like the ancient Jewish church, professedly retains a greater zeal for falsehood than the illuminations of truth; for the forgeries of men, than the commands of God.

OUR blessed Saviour, by virtue of that

(x) General Epistle, ver. 3.

power

power and authority which (*y*) *was given to him in heaven and in earth*, strictly enjoined his apostles to be earnest and assiduous in making converts to the Christian cause, and (*z*) *preaching in his name among all nations*. He told them, by virtue of the same power and authority, that he would be (*a*) ever ready to assist them, and their successors, in the government of the church, as long as they paid a proper attention to the just bounds and limits of their commission; as long as they (*b*) taught those precepts only, and those practices, which he himself had commanded. From hence therefore it is evident, that we cannot plead ignorance, and a want of knowledge, concerning the will of God,

(*y*) Καὶ προσελθὼν ὁ Ἰησος, ἐλάλησεν αὐτοῖς, λέγων· Εδόθη μοὶ πᾶσα τέλεσια εν υρανῷ καὶ επὶ γῆς. Matth. xxviii. 18.

(*z*) Πορευθέντες δὲ μαθητεύσατε πάντα τὰ ἔθνη. Ibid. xxviii. 19. Καὶ κηρυχθῆναι ἵπται τῷ διδόματι ἀνθρώποις ἐξ ἀριστὸν ἀμαρτιῶν εἰς πάντα τὰ ἔθνη. Luke, xxiv. 47.

(*a*) Καὶ ἴδε εγώ μιθ' ὑμῶν εἰμὶ πάσας τὰς ἴμερας. Matth. xxviii. 20.

(*b*) Διδασκοῦσες αὐτὸς τηρεῖν πάντα ὅσα ἴντετελέμην ὑμῖν. Ib. xxviii. 20.

and

and that manner of worship which is most agreeable to him, because these great and important matters are clearly revealed to us in the divine law; insomuch that the Apostle to the Colossians plainly tells us, we are (*c*) *complete in Christ*. Complete! because he has not only set before us a most perfect rule of life, which the unskilful as well as the learned may easily comprehend, but is (*d*) *become the author of eternal salvation unto all them that obey him*. From hence it appears, that it is our indispensable duty to pay an implicit obedience to all [the rules and ordinances of the gospel; to believe and do whatever is there delivered as matter of faith, or prescribed as matter of practice; because St Paul has declared, with the greatest exactness of expression, that (*e*) *God shall judge*

(c) Καὶ ἴστε εἰ ἀντοῦ πεπληρωμένοι· Coloss. ii. 10.

(d) Καὶ τελειωθεῖς ἐγίνετο τοῖς ἵστακτοσιν ἀντοῦ πᾶσιν αὐτὸς σωτηρίας οἰκον. Heb. v. 9.

(e) Εν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιον μν, διὰ Ἰησοῦ Χριστοῦ. Rom. ii. 16.

the secrets of men by Jesus Christ, according to the gospel; and therefore has denounced a most dreadful anathema against those who dare (f) *pervert* the divine commands, by superinducing an unauthorised and unwarrantable multiplication of opinions, rites, and doctrines, and obtruding upon Christians the belief and practice of *them*, as if *they* were in reality of essential concernment to man's eternal welfare. The passage which contains this heavy woe is taken from the (g) first chapter of the Epistle to the Galatians; and I shall repeat it to you, because the words of the learned apostle on this occasion are singularly striking and expressive; because they are such as may well stagger the faith and startle the imagination of the most blind and superstitious zealot. *Though we*, says the holy writer, *we who are the apostles of Christ Jesus, we who received*

(f) Θίλοις μετασπίκαι τό εὐαγγεῖλον τοῦ Χριστοῦ. Galat. i. 7.

(g) Ver. 8. 9.

our divine commission immediately from him, and are assisted in the most effectual manner by the mighty operations of the Holy Spirit ; *though we, or even an angel from heaven,* for where truth is concerned the dignity of persons is not to be regarded ; *though we, or an angel from heaven, preach any other gospel unto you ;* i. e. alter the least point whatever, either by adding to, or diminishing from that gospel, *which we have preached unto you, let him be accursed.* Then, in order to convince you beyond a doubt, that this is his full, perfect, and deliberate opinion, he repeats the anathema, *As we said before, so say I now again, If ANY MAN PREACH ANY OTHER GOSPEL UNTO YOU, THAN THAT YE HAVE RECEIVED, LET HIM BE ACCURSED ; Gal. i. 9.*

WHEN the Papists have read, and maturely considered, these plain declarations of Scripture, and this express denunciation of St Paul, what plea can they possibly

urge in vindication of their infatuated proceedings? or with what confidence dare they presume to defend the various errors and absurdities which they, under a vain pretence of godliness, have substituted in the place of true religion and genuine piety?

INDEED, the Papists, in many particulars, bear a very near resemblance to their brethren of the ancient Jewish church. Like them, they seem to be what in reality they are not: like them, they wear the external form of religion; they (b) draw nigh unto God with their mouth, and honour him with their lips, but their heart is far from him: like them, they affect an uncommon sanctity of life, and (i) outwardly appear righteous unto men; but within they are full of hypocrisy and iniquity.

(b) Ἐγγίζει μοὶ ὁ λαὸς ὅτος τῷ σόματι αὐτῶν, καὶ τοῖς χήλαις με τίμα· ἐτε παρδία ἀντὸν πόρρω ἀπέχει απ' ἐμοῦ. Matth. xv. 8.

(i) Ἐξωθεν μεν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἕτοιδεν δε μενοὶ ἐσ-
ικορπιστας οὐ ανομίας. Matth. xxiii. 28.

IF you compare the Papists with the Pharisaical sect, and examine them both with an accurate and observing eye, you will discern, almost in every feature, a striking similitude, and, in the whole of their deportment, a very remarkable analogy; especially in their pride and insolence, in their obstinacy and perverseness, in their blindness and superstition, in their resolute and firm adherence to such doctrines as have *no foundation* in holy writ. The Jews received many favours from God as long as they continued firm and constant in his service; but when the Scribes and Pharisees, the Sadducees and Priests, began to confound the true notion of things, by perverting the sacred writings, by darkening all the prophecies relative to the Messiah, and by appealing, in every case, to their own vain and wicked traditions, as of decisive authority, they soon felt the weight of the divine wrath. In what respect, then, did the Jews err? Through ignorance, or through obstinacy?

Through

Through obstinacy, beyond a doubt; for in all matters of spiritual moment they had *Moses and the prophets* for their guidance and direction: yet were they so wonderfully fond of their own ingenious devices, that whatever the High Priest recommended under the venerable name of traditional doctrine, were immediately placed on the same foot of authority with the writings of *Moses and the prophets*. Hence many errors and pious frauds were by degrees imposed on the people; who, instead of being guided into truth and godliness, were seduced into falsehood and impiety: instead of receiving the *commandments of God*, they received the *precepts of men*; precepts which were evidently destructive of God's laws. For this great crime our blessed Saviour openly reproves them: He brands them with the odious names of (*k*) *hypocrites* and *fools*: he calls them, *blind leaders of the blind*; and he ex-

(k) 'Τηρούσαι· Μαρτί & τυφλοί· Matth. xxiii. 13. 17. 'Οδηγοί εἰσιν τυφλοί τυφλῶν. Ibid. xv. 14.

horts

horts the people to (*l*) *beware and take heed* of them, because they (*m*) *transgressed*, they *laid aside and rejected the commandment of God, and made his word of none effect through their tradition.*

AND is not *this* evidently the case with the Church of Rome? Do not *her* champions amply merit the severe appellation of *hypocrites* and *fools*? Are not *they*, in strict propriety and truth, *blind leaders of the blind*? For it may be proved, in the clearest manner, that they have adultered the divine precepts, and sullied the native purity of religion, by an enormous train of absurd ceremonies and ridiculous institutions, which have been from time to time invented by the *Popes* and the *several councils* held by their command.

(*l*) Ὁρᾶτε γε προσέχετε. Matth. xvi. 6.

(*m*) Ἀφέντες γαρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατᾶτε τὴν παράδοσιν των ἀνθρώπων. Mark, vii. 8. Καὶ ἐλεγεν ἀυτοῖς, Καλῶς ἀλετᾶτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. Ib. 9.

YET the Papists, with an impiety which is *not to be paralleled by any* but the ancient Jewish church, boldly proclaim, that the faith professed by them is the only true faith ; — that they cannot err ; — cannot be mistaken ; — are directed by an unerring, an infallible guide : — That you who differ from them in matters of faith, — are *heretics, — schismatics, — ought to be extirpated by fire and faggot in this world, — must suffer eternal damnation in the next.* These vain menaces and idle assertions may serve to intimidate the *weak* and the *ignorant*, but can have no effect on the serious and steady mind. The truth of the matter is this: The Papists are not content with the ancient simplicity of religious worship ; nor are they to be satisfied with those doctrines which were taught by the meek and merciful *Jesus* ; *doctrines* which are designed to improve our reason, to correct our manners, and finally to prepare us for the conversation of God, and the *spirits of just men made perfect.* They must

must have a new religion ; a religion which is drawn from their own licentious imaginations ; a religion which is blended with worldly policies ; a religion which they can mould into what form soever they please, by inventing new creeds, new articles of faith, new scriptures, new sacraments, new rules of life ; or interpreting the old in such a manner as may aggrandise the wealth, and satiate, if possible, the exorbitant ambition of *the infallible Pope*, who, with an astonishing degree of *humility*, styles himself *Servorum Servus, the very meanest of Christ's servants* ; altho' in this respect *his Holiness* certainly does himself the greatest injustice ; for, according to the celebrated Phillips (n), (and Phillips

(n) Thomas Phillips, the author of an infamous publication, intitled, *The History of the Life of Reginald Pole*, which is not so much a history of that eminent personage, as it is an avowed defence and vindication of the flagrant errors of the Roman church. In fact it is, as Dr Neve observes, a laboured plausible insult both upon the civil and ecclesiastical liberties of this country. See the Preface to his excellent *Animadversions*.

cannot err!) he is the first bishop of the Christian world, the vicegerent of God, and the vicar of Christ. Whatever the Pope and his adherents may ridiculously imagine, or how pompously soever they may harangue concerning the *infallibility* of their church, it matters not. Historical facts have convinced us, that many of those *first bishops of the Christian world*, those *vicegerents of God*, those *vicars of Christ*, were men of the most debauched and profligate lives, eminent for nothing but lust, treachery, cruelty, rapine, and every other horrid and detestable vice. Many, no doubt, and flagrant, are the enormities which the *Roman Pontiffs* have to answer for; but none is of a blacker die than that of having *added* the damnable doctrines of *transubstantiation*, *purgatory*, *praying to saints*, and various other equally absurd and uncommanded observances, to the doctrine of Christ; of having established a spiritual tyranny, and forged fetters for the understandings and con-

sciences of men. Indeed, such is their impiety in this respect, that on the day of final doom, when *God shall judge the secrets of men by Jesus Christ, according to the gospel*, they will find full and sufficient reason to call on the *mountains and the rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb*, Rev. vi. 16.

To conclude: — Although we happily enjoy all that is valuable and dear to us, either on a religious or a civil account; although we have a good and gracious Sovereign, who expresses the highest zeal and reverence for the pure religion of Christ; yet it behoves us at this time to be particularly cautious and circumspect; for many books have been lately published in favour of Popery and Jesuitism; whilst the Jesuits themselves, not content with the liberty of conscience allowed them, have acted a most daring and offensive part, by setting the laws of this realm at defiance,

fiance, by withdrawing the people from their allegiance to God and the King, and by teaching them publicly, as an article of faith, to bear an implacable hatred to this constitution, which is the best adapted of any on earth to render us truly happy. If therefore the tendency of Popery is really dreadful, some expedient ought to be taken, in order to check its alarming progress. Sure I am, that the Protestant clergy and inhabitants of *this city* cannot be too cautious and circumspect; for *here* a public seminary is erected for the education of youth in the principles of that idolatrous and persecuting religion. *Here* many considerable families reside, who are most firmly attached to the Romish cause. Indeed, they *seem* well satisfied with their present situation and condition; yet, notwithstanding this *external, specious* appearance, malice and revenge lie ranking at their hearts. They wait only for a proper opportunity, in order to exert themselves with full force and vigour; in

order to perpetrate the same atrocious deeds, and inflict the same horrid sufferings, which they formerly inflicted on the poor, innocent, defenceless Protestants, during that memorable period of the *Irish insurrection* which happened in the year 1641, and during that still more memorable period of the *Marian persecution*, in which nor age, nor sex, nor infancy, were spared.

FORTUNATELY for us, King Henry VIII. found it necessary to assume to his crown the supremacy in all causes, as well ecclesiastical as temporal. Edward VI. pursued his steps; and Elisabeth prosecuted this scheme still farther, by wholly abolishing the Popish faith and power in her dominions. May it continue to be abolished! And may God, who formerly manifested his wonderful goodness and mercy to this nation, by rescuing us out of the destroying hands of tyranny, Popery, and superstition, still protect us by his Almighty

DISCOURSE XII. 253

mighty power against the wicked combinations and Jesuitical designs of the Romish party, who have ever shewn themselves most willing to subvert our religion, laws, liberties, and government !

DIS-

DISCOURSE XIII.

TITUS, ii. 11. 12.

For the grace of God, that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.

AS from our original constitution we are trusted with our own conduct; and as we have daily temptations, by which we run the hazard of behaving so as to miscarry in it; it naturally follows, that that which religion teaches us, must be the most necessary qualification for every particular condition of life.

THIS

THIS world is intended only as a school of discipline, as a state of probation; and we must, in order to promote our eternal interest, form within ourselves early habits of virtue and piety: As, by our tendency to vice, we run ourselves into misery and ruin; so, by our adherence to virtue, we are carried on farther towards perfection, and find ourselves necessitated to live under the serious apprehension of a future judgement. The sacred writings expressly confirm this doctrine; they plainly, yet peremptorily, declare the danger of a course of wickedness, and continually call us to attend to their instructions. When a man has been careful not to offend or transgress in any part or instance of his duty; when he has maintained his integrity, and lived up to his rank and character in the creation; they not only applaud him for it, but cheer his mind with the pleasing expectations of a future recompence. When, on the contrary, through his natural propensity to sin, he has infringed

fringed and notoriously violated the laws of God, they not only reprimand him for it, with the utmost severity, but perpetually lay before his eyes the terrors of futurity, and the dreadful apprehensions of a miserable doom.

THUS the Great Judge of all things, having well considered the weakness and infirmity of human nature, hath laid down precepts for us, and inforced them with the highest authority of his command. If, therefore, we make these the objects of our keenest pursuit, we learn to abstain from evil, to do good to men, to bear injuries with contentment, and to resign ourselves wholly to that superior Being, who, by his great power and unlimited wisdom, governs and directs all things; we learn to set our affections, *not on things below, but on things above*; we see through all the flattering and imperfect promises of this present world, and thence determine, never,

never, for its highest temptations, to run the risk of losing our own souls.

THE consideration of these things, one would think, might restrain men from the violation of those laws God has given them to live by ; one would think it might reclaim them to their duty, and encourage them to a perfect resignation and obedience to him, by whose great bounty and goodness it is that they *live, move, and have their being* : Yet, such is the perverseness of mens natures, such is the violence and irregularity of their wills and passions, that they seldom think of God's goodness to them ; they seldom consider that he hath not revealed to them the knowledge of himself, merely to humour their fantastic wit with subtle and uninteresting questions, not merely to entertain their minds with the speculations of religion, but to form and to govern their actions.

SUCH is the nature, such is the use of our most excellent religion!

IN the first ages of the gospel, indeed, these doctrines and precepts met with a most powerful and vigorous opposition, because they obliged men to renounce those errors in which they had long been intangled, and those vices which they long had practised, to embrace a religion, which, as it convinced them of the truth of its doctrines, and of the excellency of its precepts, necessarily demanded that they should openly profess their resolutions to conform their lives and actions to it. Many, therefore, and formidable, were those who confederately joined together, in order to extirpate and to banish it out of the world; yet, notwithstanding the unlimited authority, and almost irresistible power of its inveterate enemies; notwithstanding all their most impious and most profane attempts, Christianity still triumphed over Pagan impiety, and outbraved

ved even the fiercest storms of persecution. Nor is there scarce any one instance wherein the gospel-doctrine appears more eminently victorious, than by the determined courage and patience of its primitive professors. These were men of the greatest piety and devotion ; men most zealous in promoting their religion, and most heroically resolute in suffering for it : These were men, who, in the midst of perils and distresses ; nay, even in the midst of torments which it would shock humanity to relate, still continued, with an unheard-of constancy and perseverance, boldly to preach the word of God ; they still continued to reinforce, and, by their own illustrious examples, to animate others to the performance of every Christian virtue. —Whilst they, uninterrupted and undiverted by the false glare of worldly pleasure, did exhaust almost all the powers of eloquence, in displaying the intrinsic charms and invaluable rewards of their religion ; whilst it was their chief honour

K k 2 and

and glory to teach the important truths of Christianity, and to attest the reality of their assertions, by laying down their lives in her cause,—great and glorious were the effects!

OTHERS, from such plain and incontestable proofs of its excellency, were soon induced to break through the prejudices of education, to renounce the errors of superstition, and to stand more in awe of the just judgements of God, than the unjust censures of men.

THUS did the wild enthusiastic zeal of the prejudiced world vainly endeavour to weaken the written law and undefiled religion of God. Although they warmly interested themselves in attempting to destroy the true spirit of divine knowledge, yet it grew and prevailed the more; altho' its guardians and protectors were inhumanly dragged to the racks and tortures of a merciless and a degenerate people; yet

yet even this did not silence its preachers, but served only to render those that survived more active, and more assiduous, in conveying the light of the gospel into those dark places of the earth, which at that time were almost universally overspread with vice and immorality. Certain it is, that the oppression and sufferings of these good men, were, under God, the most effectual means of advancing and propagating our religion ; their principles and precepts, which were, beyond comparison, superior to all others, baffled and confounded all the violence of secular powers, and all the science of Pagan philosophers : For who could suspect their faith to be vain, or their profession of it to be hypocrisy, when they chearfully sacrificed for it their whole interest in this world, and calmly submitted to every circumstance of misery, that rage could inspire, or power execute.

IF we, of this present generation, had
that

that ardour and affection, that zeal and reverence for our religion, which the primitive Christians had; if our hearts were in like manner influenced by the same principles, by the same motives and obligations, we should, according to our respective abilities, be more zealous and forward to make use of every means Providence hath put in our power, to promote a more extensive knowledge and practice of it. How far we have succeeded in this, is clearly evident to every one; for although *the whole Scripture* (as the apostle observes) *is given by the inspiration of the Almighty, and is profitable to teach, to improve, to correct, and to instruct in righteousness*; although these things were written, *that we might have life through his name*; yet, generally speaking, what is more slighted and disregarded among us? Instead of acquiring an early and habitual veneration for the will of our God and Saviour; instead of guarding the avenues to vice and irregularity, by a diligent application

application to the search and attainment of true wisdom, we become slaves to our passions, and misemploy our time in every act of wickedness and irreligion. Where do we now see the actual exercise of those affections towards God, which are supposed habitual in good men? Where do we now see that gratitude, that reverence, that trust and dependence, of which infinite power and infinite goodness is the natural and only adequate object? By sad experience we find but too many that neglect and profane the service of the true God;—that despise his sacred word and ordinances, and go on, in one uninterrupted succession, from folly to folly, from vanity to vanity, without one serious thought or reflection relative to that final unerring sentence which shall be pronounced on them, and which shall unavoidably render them eternally happy, or eternally miserable. Such wise and grave sentiments rarely occur to the desultory minds

of

of those *who are lovers of pleasures more than lovers of God*; who are determined, in their pursuit of happiness, by their own flighty imaginations, rather than by the more slow discriminations of reason and religion; who are carried away by the rapid torrent of fashionable errors and fashionable vices, rather than steered and conducted by the calm prudence and seasonable admonitions of those whose business and duty it is to rescue them *from the bondage of sin, and to guide their feet in the paths of peace.*

Now, if such a general dissolution of manners be the distinguishing characteristic of the present age; if men wildly dare to forsake the house of the Lord, and *to dwell in the tents of ungodliness*, amidst the pleasures of this sensual and debauched world; it highly concerns the ministers of God, not indolently to dream away their lives, but, on the contrary, with the utmost diligence to employ all the

the knowledge and elocution, all the experience and authority, that the circumstances of their situation, or superiority of their talents, afford them, to guard and protect you from this profligacy of manners, which, if faintly or unsteadily opposed, must end in your utter destruction: for such is your situation in life, that the ill consequences of vice and irregularity in any particular person affect likewise those that are about him.—True it is, that you all are capable of being led by the most generous passions to the most noble pursuits; being endowed with reason and understanding, you are enabled to form the plan of life, and are thence instructed to provide whatever is necessary and convenient to the support and happiness of your being. Although this, indeed, is but an imperfect sketch of the many distinguishing powers and excellencies of your nature; yet, alas! how many are there among you, who *profess that they know God, yet in their works deny him?*

How many, who, by sensuality, avarice, or ambition, defeat the gracious ends which Providence proposes to them, and thereby render themselves absolutely incapable of those spiritual enjoyments which all men hope for in the world to come !

Do but behold, (proof against the severe reproaches of his own murmuring conscience, and deaf to every friendly argument that can be offered to him), behold the profane and unbelieving sensualist ! View him still eagerly bent upon, still obstinately pursuing, every object for the gratification of his sensitive appetites ! Yet trace him through life, and you will find, *that the days will come, and the years draw nigh, when he shall say, I have no pleasure in them* : Although he has *kept his eyes from nothing that they desired, nor withheld his heart from any joy* ; yet you will hear him now confess,—that his most solid delights were but faint shadows, and transitory flashes of pleasure ; and that the anguish

anguish and remorse, the horror and confusion, which he now feels, infinitely overbalance all the satisfactions he ever met with from the most perfect enjoyment of them.—How dreadful and deplorable, therefore, is the state of the poor, wretched, unthinking voluptuary ! How highly unsatisfactory and unequal to the soaring hopes and expectations of a rational being ! *Of man, whom God made to be immortal, and an image of his own eternity.*

OBSERVE now the avaricious man—how he daily plods on—in pursuit of wealth,—and how he disquiets himself with the fear of losing that—which, to all significant purposes,—is lost already ! See, how he swells with arrogance and self-conceit ! How confidently he boasts himself in the multitude of his riches !—not considering—that *this very night his soul may be required of him.* This pride, this insolence of mind, soon alienates his thoughts from God, and causes him to

grow remiss in those duties, the performance of which would make him easy and happy in this world, and glorious and ever-blessed in the next. Foolish man! As his principal designs tend only to the enlargement of his temporal estates, without any regard to the more serious and momentous concerns of eternity, what will it avail him to have been great and rich? or, *What will it profit him, if he shall gain the whole world, and lose his own soul?*

TURN your eyes to the proud and ambitious: their principal pleasure consists, you will find, in entertaining a vain opinion of their own virtues and qualifications; busied in admiring and contemplating themselves, they have no leisure to turn their thoughts towards God: swelled with the consequence they attribute to themselves, they cannot bear to look forward to that time, when all their imaginary greatness,—all that now ingrosses their attention, and gives spur to their ambition,

ambition,—will appear, to the last degree, trifling and insignificant.

You see then the pernicious effects of sensuality and avarice, of pride and ambition. You see how destructive they are of those virtues which would make you easy and happy in yourselves, affable and humane in your disposition towards others, pious and devout in your affections towards God.

WEIGH, therefore, seriously with yourselves, what kind of life the Christian, to whom the grace of God appears in the clearest light, should lead ! Ought he to live wholly intent upon his business or his pleasure ? Ought he, day after day, to contrive and project new schemes for his happiness or his conveniency in this present world, without attending to the more important concerns of that which is to come ? Surely this is not *to walk worthy of the vocation wherewith he is called*,

nor

nor can the essential parts of the Christian life be thus distinguished. Every Christian ought (without he makes eternal ruin his choice) to *deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly.*—With respect to himself, soberly; with respect to his neighbour, righteously; with respect to his Almighty Creator, godly. If he is poor, let him discharge the duties of his mean station with fidelity; if he is rich, let not his riches tempt him from the paths of justice and virtue.—Thus both, by living up to the rules of the gospel, and the holy religion they profess, will secure to themselves an *everlasting inheritance in the kingdom of God.*

LET me then conjure and exhort you all, as you all hope to be made partakers of everlasting life, to receive the great things of God's law, which are contained in the gospel, and there written for your instruction, with a due esteem:—do not
think

think them strange, because they curb your unruly passions,—because they contradict your depraved inclinations; but rather lift up your hands, in pious thankfulness to God, who has thought you worthy of his divine favour and regard, and has permitted you (if you do not wilfully shut your eyes) to see the things which concern your peace.

DIS-

DISCOURSE XIV.

MARK, xvi. 15. 16.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

THE Apostles, originally a set of poor, ignorant, illiterate men, were consequently not enabled, merely by their own authority or eloquence, to advance and explain the gospel of God. No, they no sooner had received that divine mandate, *Go ye into all the world, and preach the*

the gospel to every creature, but they found the immediate influence of a supernatural power: they felt the force and energy of God's Holy Spirit, and began to speak *with other tongues, as that Spirit gave them utterance*.—Hence, without the help of education or experience, they taught and persuaded the most learned Rabbins, and most distinguished philosophers of their time.—Hence, in despite of error and corruption, they discovered and made known all the great and important truths of the Christian religion.

As all human beings are intelligent, active, and free, they may even loath the beauty of virtue, and admire the deformity of vice: They may either set forward in that character, which ought ever to be their highest happiness and glory,—I mean a religious character;—or they may, through strength of temptation, and an ignorance of God's law, impiously deride whatever is pious and serious. When-

M m ever

ever the cause of religion is thus shamefully neglected, every other virtue must of course lose its lustre: men must fall into vices, and those vices must confirm them in habits unworthy of Christians, and unworthy of men.

THE intent, therefore, and principle design of the Apostles mission was, to enlighten those *that sat in darkness, and in the shadow of death*; to enable them to arrive at a certain degree of happiness in this world, and to enjoy a blissful immortality in another; to ward off the many dangers which threatened them, from the natural impetuosity of their passions; and, by giving them true and exalted notions of God and religion, thoroughly to establish a free and perfect exercise of that religion.

GOD, therefore, was now represented as a Being, who, by his own influence, superintends and directs the affairs of the whole

whole world:—As a Being, whose secret dispensations the limited understanding of man cannot possibly trace out, or discern:—As a Being of the most perfect reason, and, therefore, as one that must punish the transgressors of reason.

THUS the apostles, as the ministers of Christ, were ever ready to dispense their treasures of divine knowledge and understanding;—to inspire an universal awe and regard for the laws of Christianity; and to conduct mankind by those laws into the ways of truth, and of everlasting salvation. In a word, to be to all that were unenlightened, *a lanthorn to their feet, and a light unto their paths.* Ignorance and error now no longer prevailed: Idolatry, so destructive of all sense of virtue, as well as religion, was now removed, and the knee no longer bowed to Baal; the enormous crimes of the Gentile world were detected; their depraved ceremonies exposed; their horrid altars thrown down:

Vice, an improper object, was discountenanced; virtue, a proper one, patronised and revered. As the former was universally branded with infamy and contempt; so the latter was universally diffused by reason and by example.

WHILST the power of Satan thus evidently relaxed, the power of God shone forth in the brightest and most illustrious manner.

MERCIFUL God! thus to inform mankind how to subdue and eradicate the more malevolent passions; how to cherish and to promote the more generous ones! Noble employment! worthy indeed of the serious attention of all men; but worthy, in the most eminent degree, of the estimation of those who stand signalised and distinguished by the glorious name of Christians:—A name, which, even in the most servile being, whose mind is untainted by the sordid habits of the world, infinitely surpasses

surpasses all the ostentatious titles of those who glitter in external pomp and magnificence, and thence vainly claim a right to be distinguished from the poor, or (as they term it) from the vulgar.—Presumptuous men! let such reflect, if they have any powers or faculties for reflection left, that their passions, which now are perverted to the worst and basest purposes, will, at the final day of God, overwhelm them with horror and dismay: Let them also reflect,—that as they now remain obdurate to the gracious voice of Heaven, they will then clearly learn in what true superiority and distinction consist, by discerning the hitherto contemned Lazarus in the bosom of Abraham;—whilst at the same time they, by a just and legal sentence, shall receive an eternal prohibition from the joys of heaven;—the very joys of which, indeed, in their depraved circumstances, would prove to them, as they proved to the grand deceiver of mankind, a torment and a disease.

NOT

Not distracted, therefore, with the contentious tumults of the world, nor yet dissipated by the vain and fugitive pleasures of it, the Christian, if he forgets not his high calling, will find his chief honour and his happiness to consist in the contemplation of religious truths : Truths which will regulate his conduct, and exalt his reason : Truths which will infallibly approve him to his neighbour here, and to his God hereafter.

IT has been asserted, “That where mystery begins, religion ends.” In our religion, surely, there does not appear any thing impenetrably difficult or mysterious (a). The whole duty of a Christian is, *to love God with all his heart, with all his soul, and with all his mind; and to love his neighbour as himself.*—His first and princi-

(a) What the gospel prescribes to us as our duty, is plain and evident; all that is mysterious is on God’s part, and relates entirely to the surprising acts of divine wisdom and mercy in the redemption of the world.

pal duty, therefore, is, to love God,—to retain just conceptions of his divine nature and providence,—and to acknowledge him alone, as the wise and independent cause of all things.

IT has been asserted also, by one of the most discerning philosophers (*b*) of the present, or perhaps indeed of any age,—
 “ That although reason may proclaim our
 “ duty, yet that the will, influenced by
 “ passion, makes gratification always wel-
 “ come ; hence, says he, the power of
 “ passion, when in excess, cannot be re-
 “ fisted but by the utmost fortitude of
 “ mind.”

HERE the amazing goodness of God, and the great importance and necessity of man’s salvation, are clearly pointed out.

RELIGION, far from advising men to

(*b*) The author of a book, intitled, *Elements of Criticism.*

submit

submit to the bondage of sin, advises them to employ their whole industry, to exert their utmost strength and fortitude, to repel her allurements, as totally inconsistent with their happiness: But as human strength and fortitude are not always sufficient to withstand or correct our errors, — as the fullest and most circumstantial precepts of religion are not always sufficient to engage and secure our obedience, the most powerful passions were necessary to reform the affections, and to speak to the heart.—This could be done in no other manner, with so much efficacy, as by consulting the various passions of hope and fear, which, in the text, are evidently consulted.—*And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* Thus you see, the wicked shall go away into everlasting punishment; but the righteous into life eternal. The inevitable consequences of good and evil,

evil, thus contrasted, must necessarily appear before your eyes in the very strongest light. The one impels you to good actions, the other restrains you from the commission of bad ones: the one discloses to your view a glorious state of everlasting happiness, as an encouragement to the former; the other discovers an horrible state of everlasting punishment, to prevent the latter.

Is it not then a truth clearly discernible, not only from the principles of reason, but also from the authority of revelation, *that God is of purer eyes than to behold iniquity?* If this assertion cannot be denied, that God is offended at the wicked, shall he not punish them?—If this assertion cannot be denied, that God delights in the righteous, shall he not reward them?—As sure as temperance and sobriety are, in all respects, preferable to immorality and excess;—as sure as there is a daily beauty in virtue, which makes vice ugly;

so sure he will, he must reward the one, and punish the other (c).

DECEIVE not yourselves, therefore, my brethren ; religion has said, she will make you happy ; she has proclaimed her will ; she has invited you, and all mankind, to partake of her instructions. Listen therefore, O listen to her mild and amiable

(c) It was on this account that the ancients invented those infernal punishments of the dead, to keep the wicked under some awe in this life, who, without them, would have no dread of death itself.

Dr Middleton's Life of Cicero, vol. I. p. 214.

Itaque, ut aliqua in vita formido improbis esset posita, apud inferos ejusmodi quædam illi antiqui supplicia impis constituta esse voluerunt ; quod, videlicet, intelligebant, his remotis, non esse mortem ipsam pertimescendam.

Cicero in Catil. Or. 4.

Even the Heathens themselves firmly believed this,

Καὶ γὰς δίκαια·
ζεῖ τις, ἐχθρα λόγοι φράστας ἀναγκαῖ· *Pindar. Olymp. B.*

Μίνης γέρας ἀδεις ἐστιν ἐνθυνες βρότων εὐέρθε χθόνος.
Κακά δικάζει ταμπλακήματ' (ώς λόγος) *Æschylus in Eumenid.*
Ζεὺς. *The same in Supplic.*

Quæsitor Minos urnam movet ; ille silentum
Conciliumque vocat, vitasque et crimina discit.

Virg. Æneid.

voice !

voice! and let not the thoughts of your attachment to this world exclude the thoughts of your attachment to the next. Duty, you see, as well as interest, Christianity, as well as human prudence, now require, that you attentively consider these matters, these important matters, with that strictness and regard which they so justly merit and deserve. Think on them, therefore, with due esteem,—think on them now;—this very period of time may, perhaps, prove decisive of your future and everlasting happiness.—Consider how vast the disproportion is between the enjoyments of this world and the enjoyments of the next.—Consider, that the pleasures of the one are fleeting and transitory; but the pleasures of the other, permanent and eternal.—Finally, consider that God *has appointed a day in which he will judge the whole world*; in which you, and I, and all mankind, shall stand condemned, or acquitted, before his awful tribunal.—

N n 2

Then,

Then, you may be sure, the divine wrath and vengeance will fall heaviest upon those who have not obeyed the gospel of Jesus Christ; who have refused to practise the moral duties of it; who have dared to disbelieve the many gracious promises contained in it.

ENOUGH, I think, has now been said sufficiently to shew, that you cannot possibly serve two interests so entirely opposite and so utterly irreconcileable, as God and Mammon; enough has been said, to shew the consequences of immorality; enough has been said, to shew, that God, having established certain laws and precepts for the regulation of your conduct, and for your more certain attainment of eternal life, will not, therefore, be induced, on any account, to change or to reverse them. God made them, and *he saw that they were good*: He saw that they were properly fitted and adapted to every capacity, and to every situation in life. Hence the Almighty

mighty handed them down from Mount Sinai, for the reformation of mankind: He himself handed them down, in order that they might be more strongly felt, and more tenaciously observed; *in the midst of thunder and lightning, and the sound of the trumpet, he delivered them to Moses, whilst the people trembled and stood afar off.* Afterwards they were proclaimed in the most solemn and express manner, from the mouths of the prophets,—from the mouths of the apostles,—and from the mouth of Christ himself. Can you then want any farther proofs, or arguments, to convince you of their universal use and efficacy?—Surely the most compendious, the most noble, and the most effectual remedy, which can possibly be opposed to the irregular motions of the human mind, (which, indeed, is too often agitated by passion, and too often allured by temptation), is to determine and to fix your thoughts, in such a manner, upon these most excellent and most salutary laws,
that

that the knowledge of them may become the business, and the practice of them may become the end, of your whole lives. Thus you will be enabled to exercise with ease, and as it were by a natural determination, every virtue:—Thus you will be enabled always to preserve *a conscience void of offence both towards God and towards men*:—Thus you will be enabled to begin, and to pursue with success, the most likely methods of attaining that crown of glory which God has reserved for them who love him. That this is a pursuit, of all others, the most glorious, and therefore the most worthy of your attention, every honest and every sensible man will readily acknowledge:—yet I am afraid, that it is a pursuit of much greater importance, a pursuit that requires more and deeper consideration, than the warmth and hurry of the generality of mankind will admit. One part of the world is distracted with care, whilst the other part of it is dissipated by pleasure. Hence it is,

is, that the consideration of the future is seldom joined to the consideration of the time present;—hence it is, that reflections which relate to immortality seldom occur, or if they do occur, touch only the surface of the heart; whereas they ought to be deeply impressed there, and that too in characters the most legible and expressive.

As this levity and inattention to matters of the last importance prevails, indeed, almost universally, it is my business and my duty to warn you of the calamity which impends;—a calamity which threatens no less than your eternal destruction;—a calamity which, if you shrink from the service of God, must inevitably fall upon your own heads.

If then it is a difficult, it is, at the same time, surely, a most glorious attempt, to extricate you from this danger, by extricating you from the snares of sin,—by bringing

bringing you from long and accustomed habits of wickedness, to prefer virtue to vice, and temperance to excess.

To this intent you constantly hear the gospel of God preached;—to this intent you constantly hear the most striking precepts of religion explained and illustrated from this place (*d*), with much learning, and with much piety.—But to what purpose is the gospel preached? or to what purpose, indeed, are those precepts inculcated, if you do not attend to what is said with a due reverence, and with a due regard?—if you do not feel, in the most eminent degree, those passions which they are designed to move?—if you do not feel, in the most exalted manner, that spirit of devotion which they are designed to raise?

SURE I am, that these men are the worst, and ought therefore the most of all

(*d*) This sermon was first preached in York Minster.

to be avoided, who frequent this sacred place merely out of a form of religion;—merely because it is an usual and a customary thing so to do.—When present, they appear slothful, negligent, and inattentive;—when absent, they put off the mask, and involve themselves in all manner of immorality.

I WOULD advise all such seriously to consider, not only the wickedness and impropriety of such conduct and behaviour, but also the inevitable and never-failing consequences of it. If, however, they still continue to act without regard, nay, even in direct opposition to this important advice, I shall only, in conclusion, add, —That the time will come when they will be rendered truly sensible of their errors;—when they will, with horror, look back on the course which they have run;—when they will, with unprejudiced eyes, see the wickedness which they have committed;—when they will, with detestation

O o and

and regret, number the days and nights which they have spent in the service of sin, and in the indignities offered to God.

THINK, therefore, seriously on these things;—think on them now;—this very period of time may perhaps prove decisive of your future and everlasting happiness.

DIS-

DISCOURSE XV.

Preached before the Clergy at Richmond, May 30. 1763,
and published at their particular request.

ACTS, xx. 24.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

IF we do not, like St Paul, with unwearied industry, persevere to the end of the course which is now set before us, so that we may finish it with joy, it had

O o 2

been

been less dishonourable, and much happier for us, if we had never entered into it at all.

THIS Apostle having summoned together the elders belonging to the church which he himself had planted at Ephesus, publicly declares, that the promotion of God's honour, and the good of mankind, had ever been esteemed by him as his supreme happiness and glory.

YET, that they might not entertain the least doubt or suspicion concerning the veracity of his words, he asserts, and appeals to the consciences (*c*) of those who had heard him for the truth of what he asserts, that his whole life, even from the very first day of his residence there, had

(c) Happy would it be for every minister of Christ, if he was able, with St Paul, to say, *Διὸ μαρτύρομαι ὑμῖν ἐν τῷ σώματον ἡμέρᾳ, ὅτι καθαρὸς ἐγώ ἀπὸ τοῦ αἵματος πάντων.* Οὐ γέρ τὸ πεπειλάμενον τοῦ μὴ ἀναγνοῦσαι ὑμῖν πάσαν τὴν ένδην τῷ Θεῷ.

Act. Apost. xx. 26.

27.

not

not been spent in a scene of inactivity, or inglorious repose, but in a constant and diligent attention to the various duties of his no less difficult than important office.

You know (says he) from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befel me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

THUS having been miraculously (f) converted to Christianity, and made a minister of Christ in affairs of religion; nay, more than that, sent out, as the

(f) Ο διάκων ὑμῶν ἐστιν, καὶ εὐαγγελίζεται τὴν εὐαγγελίαν τὴν πολεῖς ἐπέρθεται.
Epist. Galat. i. 23.

most proper person to explain and teach it to the world, we find that he did not go forth into it with a set of notions which he was neither able to explain nor to defend; but, on the contrary, that he was upon every occasion sufficiently prepared, not only to justify himself, but to convince others; to convince them, that the doctrines which they heard and attended to, were such, and such only, as he himself had received by immediate (g) revelation from God.

HENCE, therefore, with a firmness of mind hitherto unexampled, he combated the prejudices of various sects, bred up in contrary notions, and indeed resolutely attached to their several persuasions. In the midst of tyranny, oppression, and persecution, for *none of these things moved him*, he boldly taught and demonstrated,

(g) Καὶ ὁ λόγος μν, καὶ τὸ κίρυγμα μν, ὃν ἐν πάθοις ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀνθρώπεις πνεύματος καὶ δυνάμεως. 1 Cor. ii. 4.

that

that there was but one God (*b*); that the way to please him, was to live well one with another, and to discharge, with integrity, the several duties both of their natural and their civil relation.

IN order, therefore, that these important doctrines might be more universally known and acknowledged; in order that God might be more universally represented, what in reality he is, just, holy, merciful, and good, our Apostle planted churches in (*i*) various parts of the world, by which means the Christian morality daily gained ground, not only as it evidently appeared to exceed every other system of morality, but as it naturally dif-

(*b*) Even by Plato, God is called 'ο οὐ; and Seneca says, God is *Prima omnium Causa, ex qua ceterae pendent.*

(*i*) In Galatia, a small province of the Lesser Asia, St Paul planted several distinct churches. At Corinth he converted many to Christianity, although he was opposed by a considerable faction there, 2 Cor. i. 17. His journey through Macedonia, and indeed in all other places, was attended with equal success.

covered a more excellently Supreme Being, than any other institution or religion.

THE more serious part of mankind, therefore, thus instructed and informed, no longer suffered themselves to be led astray by the seductive powers of prejudice or fashion: They no longer gave up their consciences to the blind guidance of foolish and illiterate teachers: They no longer built their faith on groundless (*k*) traditions, in contempt of virtue, and in opposition to the unerring dictates of Christ's religion. No! Christianity now appeared in its proper garb and vesture! the righteous and true Jehovah was now worshipped, not with fanatic raptures, or superstitious ceremonies, in a way and manner which he has not commanded, or indeed forbidden; but according to the beauty of Christian holiness, according to the divine sim-

(*k*) St Paul, before his conversion to Christianity, was extremely zealous of traditions, *περισσοτέρως ἐνθαλις.* Epist. Galat. i. 14.

plicity of the gospel, which commands us, above all things, to worship him *in spirit and in truth.*

MANKIND, therefore, were not puzzled and perplexed with abstruse speculations, and profound mysteries, but were taught, in an easy familiar way, that an implicit obedience to the will of God, and an unaffected attachment to his divine commands, were the conditions necessary to their happiness and salvation: They were taught, that to deny the being of God, was utterly to debase the nature of man; *because he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* Lastly, they were taught, that to dread disgrace, or to shrink under any oppression or difficulty, when they were permitted to suffer for the (l) cause of the blessed Jesus, and in defence

(l) Ἀλλ' εὶ καὶ πάσχοις διὰ δικαιοσύνην, μακάριοι. 1 Pet. iii. 14.
Εἰ ὑπερβιβάσθε ἐν ὄντεσσι: Χριστῷ μακάριοι. 1 Pet. iv. 14.

of his undefiled religion, would unavoidably plunge them into everlasting infamy ; because God himself ordains the sufferings of good men, and permits even his most faithful servants to struggle with all the calamities that are incident to human nature, in order to determine their affection and sincerity to him ; that thence, according to their unanimity and conduct, their courage and integrity, in this Christian warfare, he may *prepare for them a crown of glory, which fadeth not away, eternal in the heavens.*

THUS the light of Christianity dispelled, in some degree, the gross darkness with which the world then was covered ; thus it opposed and weakened the unjust usurpations of the wayward will of man ; thus it evidently set forth what every Christian is concerned, far above every other consideration, attentively to regard, viz. the salvation of his own soul.

THE

THE principal difficulty, therefore, of attaining that inestimable piece of knowledge, did not surely consist in the narrowness of man's understanding, but in the original depravity of his heart. Certain it is, that the church of Christ was no sooner erected, but its interests and advancement were strongly opposed, both by the unbelieving Jew, and the idolatrous Gentile; both by the authority of men in power, and by the secret bent of those that were out of power. It was carried forward, therefore, in direct opposition to public fashion and private inclination: it reformed the morals, and raised the sentiments of a people, who were the most frequent and vehement declaimers against it; who seemed inflexibly firm and obstinate in their opinions, jealous at the same time of its increasing power, and secretly sorry to discern the amazing force and (m) rapidity of its progress.

THIS

(m) St Paul triumphs greatly on the wonderful success
P p 2

THIS progress however was happily effected by the heroic ardour of the first disciples and early propagators of our faith; who stood forth unarmed and defenceless, *amidst the powers of the prince of this world*, and there resolutely maintained their religion, with no other weapons than those of reason and of grace; boldly opposing the truth and the purity of their doctrines to a people sunk deep in error and corruption.

THEIR blessed Lord and Master had already sealed the redemption of mankind by a death not less cruel than ignominious; he had sufficiently evinced the truth of his mission by a series of miracles, which filled every beholder with astonishment (n), and clearly convinced him, that

cess of his preaching, not only at Corinth, but *in παντὶ τόπῳ*. Τῷ δὲ Θεῷ χάρις (says he) τῷ πάντοις θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὸν δοκιμὴν τῆς γνώσεως αὐτῷ φανερύντες δι' ἡμῶν ἐν παντὶ τόπῳ. 2 Cor. ii. 14.

(n) "Ο δὲ Ἐκαλόνταρχος καὶ οἱ μὲν αὐτῷ, τηροῦσις τὸν Ἰησοῦν, Ἰδόντες τὸν σωσμὸν καὶ τὰ γενόμενα, ἐροβίθησαν σφέδρα, λίγοντες, Ἀληθᾶς Θεῦ υἱὸς ἦν τος. Matth. xxvii. 54.

fuch

such things could not be accomplished, but by the immediate interposition, and illimitated power, of the Son of God.

His disciples, therefore, animated by an example so truly noble and illustrious, bravely led on the glorious opposition to Paganism and superstition: They remained stedfast and unmoveable, in the midst of persecutions, and perils, and distresses, of every kind. What indeed principally conduced to support them under the oppressive severity of their afflictions, was a firm belief and persuasion, that a religion so pure, so reasonable, and so useful to mankind, as that which they resolutely endeavoured to establish, must, notwithstanding the various difficulties which it then encountered, at length become victorious and triumphant.

ARE not we then bound, by the strongest ties of gratitude and duty, to pay our most unfeigned thanks and adorations to
the

the Almighty Creator of heaven and earth; who hath, by means which he providentially foresaw would prove the most effectual, fulfilled this prediction? Who hath so far graciously interested himself in our behalf, as entirely to frustrate, and render non-effective, the many perfidious and horrible designs of the truly inveterate, and highly incensed enemies of our religion: nay, who hath been pleased moreover, not only to strip off, with a most tender and benevolent hand, those heavy chains which tyranny had imposed on us; but hath, in the end, crowned our most glorious cause with unexampled success, by giving us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast (o), unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

(o) Ἀπε τοι, ἀδελφοί, στήσετε, καὶ χρειάται τὸς παραδότες, ἃς ἴδια χρήσει. 2 Thess. ii. 15.

FOR-

FORASMUCH as ye know, and ought to recollect with the truest joy and gratitude, that, although there was, indeed, a time when the reigning powers of this world were firmly combined together for the utter extirpation of Christianity ; a time when nothing but the extraordinary aid of Heaven could possibly have sustained it ; yet, that you are now, not only free from the persecutions to which it then was exposed, but are also perfectly secure against every apprehension of that kind for the future. The profession of your faith is now attended, not only with security, but honour : It is now, not merely tolerated, but established : You enjoy the protection of the wisest government upon earth, and are under the dominion of a most amiable and good King, whose uncommon attachment to the cause of Christianity, and whose earnest solicitude for extending the practice of it, to even the most distant and remote parts of the universe, that we may be all united in one faith and communion,

munion, that we may be *one flock*, under *one Shepherd*, must unavoidably secure to him, the sincere love, and invariable affection, of his ever grateful and admiring subjects.

THESE considerations ought to fortify you in your religious perseverance, and cause you to make the best use of the many considerable advantages which you so happily possess, by promoting, as far as possible, the glory of God, and the supreme happiness of man.

YOUR time then will not perhaps be misapplied, if you pause here a little, and attentively reflect how widely different your profession is from that of other men, whether you consider either its nature or its dignity (p).

YOUR

(p) Although some of the laity are so base and profigate, as not only to treat the clergy, but their profession, with contempt; yet, in Holy Scripture, they are highly honoured and esteemed; they are there represented

YOUR business and employment (a most arduous one indeed !) is not only to discharge all the important offices through which you pass, with honour to yourselves, but benefit to the public : it is not only to guard your various flocks against the invasions of an open, but also to defend them against the more artful insinuations of a domestic enemy : finally, it is not only to secure your own salvation, but to secure the salvation of every individual (*q*) committed to your care, by forming them for eternity, and by (*r*) instilling into them those most excellent precepts which the sacred writings every where unfold.

THIS your own penetration, and ex-

fended as fellow-workers with Christ ; as pastors ; as stewards and superintendants of Christ's family ; as ambassadors ; and this upon the noblest and most desirable message ; for their business is to treat of peace between God and man. See Burnet's *Pastoral Care*, p. 8.

(*q*) Ὡς λόγον ἀποδιδούσες. Heb. xiii. 17.

(*r*) Τοῦ γὰρ χοινῶν, καὶ στευλῶν σώσεις καὶ τὰς αὐξόντας σου. 1 Tim. iv. 16.

tensive abilities, will enable you to perform; yet they, even they, will not prove equal to so severe a task, unless they come recommended, not only from your lips but from your lives (s); for it is a truth not to be contested, that a (t) pious and devout deportment always proves a much stronger incentive to a good life than either the deepest reasoning, or the most alluring charms of eloquence.

IN order to effect this, (which is the highest pitch of perfection human nature is capable of arriving at), it is absolutely

(s) In my judgement it is not enough for a priest to construe a collect, to put forth a question, to answer a sophism; but an *honest*, a *pure*, and a *holy* life, is much more necessary; approved manners, competent learning in holy scriptures; some knowledge of the sacraments; but chiefly, above all things, the *fear of God*, and *love* of heavenly life. See *Dean Collet's Sermon*, as quoted by *Burnet*, in his *History of the Reformation*, vol. 3. p. 28.

(t) *Pietate gravem ac meritis si forte virum quem*
Conspexere, silent; arrestisque auribus adstant.
Ille regit dictis animos, et pectora mulcet. Virg.

Tò δ' αγίωμα-

τò τὸν πόλεις.

Eurip. *Hecuba*, p. 41.

necessary

necessary that you observe such a decorum, and keep such a guard on yourselves, as may prevent even the suspicion of your having been guilty of any action which is in itself wrong or improper; for as the reality would ruin, so the very suspicion will lessen you in the opinion of your audience.

WHEN, therefore, you have lived an example (*u*) of that discipline which you daily injoin to others; not more forward to prescribe, than diligent to perform every thing that tends to the promotion of true religion; the many judicious observations which you then make concerning the ordinary transactions of men are attentively listened to, and eagerly imbibed; because they are known to come in reality from the heart; because every one who hears you is convinced that your behaviour is suitable to the doctrines

(u) Τύποι χειρόμενοι τῇ ποιμανίᾳ. 1 Pet. v. 3. Περὶ πάντα στενῶν παρεχόμενος τύπον καλῶν ἔργων. Tit. ii. 7.

which you enforce, and that the integrity of your morals is answerable to the purity of your faith.

UPON the whole: Happy are they who live under the daily influence of such inestimable qualities, and enjoy a constant opportunity of reaping the many considerable advantages which must naturally result from thence.

HAPPY is he, whose great advancement in knowledge, and whose exemplary conduct of himself, sets him forth as a pattern of perfection to the world; who, in religious matters, does not act for (v) temporal but spiritual ends; who feels that internal comfort in his own breast

(v) Μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως. 1 Pet. v. 2.

Study to distinguish yourselves, in your studies, labours, exemplary deportment, and a just sweetnes of temper, managed with gravity and discretion; and as for what concerns yourselves, depend on the providence of God; for he will in due time raise up friends and benefactors to you. See Burnet's *History of his own times*, vol. 2. in Con.

which

which it is not in the power of external honours to bestow; and therefore wisely considers his sacred profession, not merely as an employment which is to produce him a competent subsistence in the world, or which may perhaps one day elevate him to some degree of power and dignity in it; but considers it as an employment which he has received from God on the most solemn and awful terms; an employment, therefore, which demands his continual care and attention; an employment of the highest consequence, not only to himself who professes it, but also to others, whom he is born to instruct, to guide, and to preserve.

THE motives, therefore, to perform the various duties of our conspicuous station, as they are high and important in themselves, so they will receive an additional weight and force, when you consider that your ability or inability to discharge them with propriety must reduce you to the unavoidable

unavoidable alternative of becoming the signal objects either of public esteem or public disapprobation.

BUT this is not all: Your inability to perform them properly in this world, will cover you with perpetual shame and dis-honour in the next. Nay, the many heinous sins of those who have been ruined through your means, will (when (w) Christ Jesus shall come again, to judge every man according to his works) be imputed to you, with this terrible circumstance attending them, that as they increase your guilt, so they will most assuredly aggravate your condemnation.

(w The admirable Bishop Burnet addresses himself to the clergy in the following words: "Oh, my Brethren, " think what manner of persons you ought to be in all holy " conversation and godliness, that so you may shine as " lights in the world: Think of the account you must " give for those immortal souls committed to your care; " which were redeemed by the blood of Christ, who " has sent you in his name, to persuade them to be " reconciled to God, and at last to present them to " him faultless, with exceeding joy." *Burnet's Con. of the Hist. of his own Times.*

DREADFUL

DREADFUL thought indeed ! may this reflection sink deep into our breasts, and cause us never to stop short of the most important end in view, that of *finishing our course with joy* ! may we never misapply those talents and abilities which our blessed Lord has intrusted us with, or neglect the many opportunities of salvation which God now affords us, lest they should one day rise up in judgement against us, and condemn us !

DISPUTES and controversies in religion were not uncommon even in the earliest and purest times of the gospel. To obviate therefore the arts of wicked men, to arm weak minds against their seductions, is as much the business of the pulpit as any other part of our duty : None more useful, none more necessary ; because (x) *unreasonable men every day arise, speaking perverse things, to draw away disciples after them.*

(x) Λόγος βραχίς, καὶ πειθανεῖς τὸ πονηρίον. Act. Apost.

A MAD Whitefield (*y*), and a fanatic Wesley, have already violated the peace of mankind, by a schismatical division from the established church; and have yet, by another and a more enormous violation of it, thrown out the most scurrilous invectives against those whose extensive learning, and whose unquestionable reputation in their high calling, none dare dispute. Yet, notwithstanding their magnanimous efforts to defame and molest us, they merit indeed our pity rather

(*y*) Whitefield and Wesley attract the attention of the people, because what they say, they repeat extempore: Hence the mad-brained Henley had his followers. The judicious Mr Sheridan (to whom the English nation stands much obliged for his admirable Courses of Lectures on Elocution, and other excellent tracts) has the following just observation: "Were the Methodist teachers (says he) to read their nonsense in the same cold artificial manner that so many of the Clergy deliver rational discourses, it is to be presumed, that there are few of mankind such idiots as to become their followers," Sect. 7. p. 128. In point of knowledge, and method of writing, Mr Wesley seems particularly deficient. As a proof of his inability that way, see his unmeaning Letter to the learned Bishop of Gloucester, occasioned by his Lordship's publication of a tract, on the Office and Operations of the Holy Spirit.

than

than our resentment. For whoever calmly and candidly observes the nice conduct of these truly judicious and highly illuminated Doctors, will not surely scruple, on the most mature deliberation, to confess that, in the dispensation of their ministry, they aggravate the least indiscretion of their enemies, whilst, at the same time, they are ever ready to extenuate the worst prevarications of their friends. Unsettled to any one point of view, they perpetually roam about the globe; and, in order to attract the attention of mankind, they produce whole rhapsodies of unmeaning *jargon*, which, in their extatic fits, they recommend to their deluded auditory, by the most extravagant gestures and unnatural emotions, during which the poor creatures are taught to believe, that these emotions are the language of the Spirit, and that inspiration implies the most perfect eloquence.

THE life and faculties of man, at the
R r best

best but short and limited, cannot surely be employed more rationally, or laudably, than in detecting such impostures as these, and exposing them, in a proper light, to the eye of the world, that others may be enabled to see into the absurdity of their proceedings, and thence determine impartially for themselves.

Of all the fierce bigots, and hypocritical zealots, of the religious kind, none are of a more baneful nature, and consequently merit our attention more, than the bold insinuating Romish missionaries; who, under the pretext of serving God, craftily (z) impose upon men. These old infidels

(z) The eloquent and pious Archbishop Tillotson says,
" I have often wondered why the people in the Church
" of Rome do not suspect their teachers and guides to
" have some ill design upon them, when they do indu-
" striously debar them of the means of knowledge, and
" are so very loth to let them understand what it is that
" we have to say against their religion; for can any
" thing in the world be more suspicious, than to per-
" suade them to put out their eyes, upon promise that
" they will help them to a much better and more faith-
" ful

infiduous enemies of our civil and Christian liberty, how often soever repulsed, still renew their attacks, and endeavour to corrupt what (thank God) they are unable to destroy. The religion which these people are so studious to propagate, is supported principally by virtue of foolish relics, intercessions of saints, masses for the dead, &c. so that we may justly call its doctrines absurd, its rights Paganish, its worship idolatrous: We may justly affirm, that it is a system of craft and policy, purposely contrived to enslave mankind, calculated entirely for the support of despotic power, and therefore totally inconsistent with the genius of a free people: yet that which makes it the scorn of Protestants, whilst it is indeed the detestation of the whole world, is that tremendous spirit of cruelty which is in-

" ful guide? If any church, any profession of men, be unwilling their doctrines should be exposed to trial, it is a certain sign they know something by them that is faulty, and which will not endure the light." vol. 1.

P. 185.

R r 2

separably

separably blended with, and which chiefly distinguishes the Papal from every other government. Hence all those horrible massacres and persecutions of which we frequently (a) read: Hence Cranmer (b), Ridley, Latimer (c), (those illustrious champions of our religion!), were staked to the ground; and there, to the immortal honour of Popish mildness and moderation, suffered the most cruel torments human power could possibly inflict.

(a) Burnet's History of the Reformation, vol. 2. part 2. p. 318.

(b) Thomas Cranmer suffered martyrdom in the 67th year of his age: He was a man raised of God for great services, and well fitted for them. *Burnet's History of the Reformation*, vol. 2. p. 312.

(c) Ridley and Latimer were two excellent Bishops; the one for his piety, learning, and solid judgement, the ablest man of all that advanced the Reformation; and the other, for the plain simplicity of his life, esteemed a truly primitive Bishop and Christian. *Ibid. vol. 2. p. 297.*

It has therefore been observed, with great propriety, that Popery is a mass of impostures, supported by men who manage them with great advantages, and impose them with inexpressible severities on those who dare call any thing in question that they dictate to them. *Burnet's Conclusion to the History of his own Times.*

IT is unnecessary, therefore, for me to add, how absolutely requisite it is, that you guard your various flocks against the vile seductions of these Popish deluders; who, if permitted once more to prevail, would produce in this kingdom a train of the most horrid consequences; consequences which would in the end prove subversive of all true religion, as well as of every thing else that is rational and virtuous among men.

To keep up a due sense of the indispensable obligations we are under, to distinguish ourselves, by a just zeal against the Popish interest, I know nothing more efficacious than to search into their most admired writers, and there to inspect the fundamental principles of the religion, or rather policy, of the see of Rome.

BUT having already detained you long, I shall now, in conclusion, briefly address the laity, and earnestly exhort them (by every

every motive that can touch the hearts of the wise and good, always to act in exact conformity to the admirable precepts of the Christian religion, and carefully to avoid the professed enemies and maligners of it; who, Proteus like, assume every shape and form to draw them aside from the living God.

God has given you many excellent and salutary laws for the direction of your conduct, both as to your temporal and spiritual concerns. He requires, therefore, that you perform his will, by a proper attention to those laws. If you despise and forsake them, even the wildest fanatic, or the most deluded Romanist, is a character more amiable than yours: nay, if you sin wilfully, after that you have received the knowledge of the truth, better had it been for you, if you had been born in the most remote and darkest corner of the earth, where the glad tidings

of

of the gospel have never yet been heard of. ~~the people in himod ons novas) iog~~
~~the people (a) requei a yag or (elam)~~
MANKIND, indeed, in every form of life, and in every degree of understanding, are prone to evil ; yet, if you surpass others in knowledge, it may reasonably be expected, that you should also surpass them in virtue. The vices and immoralities of professed Christians are always attended with the most fatal consequences ; nothing tends so much to the disparagement of our religion : do not therefore neglect, I beseech you, on your part, such means as are in your power, to keep the cause of truth, of virtue, and of religion, alive.

IF you retain a just sense of the great danger which you run by transgressing the divine commands, you will not fail to frequent this sacred place, as you will here learn how gracious your God is, and how much it is your duty and your interest

interest to obey him. Nor will you forget (as you are bound in justice and gratitude) to pay a proper (*d*) respect and deference to the ministers of his holy word and sacraments ; especially when you consider, that they have received their commission from the highest and most venerable power, from that which governs all things both in heaven and on earth. Separated from the vain and busy world, they have devoted their whole lives to the knowledge of such matters as transcend the vulgar apprehension ; such matters as cannot be acquired but by the deepest study and contemplation. Ever ready, therefore, to dispense that knowledge, and ever solicitous to make you think seriously of God and eternity, they exert their noblest faculties ; they teach, they improve, they correct, they instruct.

(d) Μημερισθε τῶν ἡγεμίνων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τῷ Θεῷ. Heb. xiii. 7. Πείθεσθε τοῖς ἡγεμένοις ὑμῶν, καὶ ὑπέμενετ αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν. ver. 17.

A STRICT observance of every precept of Christianity, an exemplary conquest over the indulgencies and vanities of the world, a resolute zeal for the honour, and an unwearied devotion in the service of God, are doctrines which naturally tend to promote a good life.

THE Christian religion, indeed, discovers no law but what is in every respect perfectly consistent with the nature of the Divine Being; it propounds no point of faith but what you have the clearest reasons to believe; it exacts no duty but what you have the strongest motives to perform: yet, whether you will or will not listen to the divine commands; whether you will or will not act the safest and most rational part, depends not upon us, but upon yourselves. You are, and you must remain, free agents.

FREQUENTLY have you been told, that the comforts which flow from a true sense

S f of

of religion, will prove your best support in every circumstance of life; and that the loss of them will unavoidably be attended with the sharpest misery. If, therefore, you are so obstinately and so foolishly perverse, as to neglect the helps and assistances which religion alone can afford you; consider, I beseech you, what a sad choice you make for yourselves.

By this neglect you renounce and forfeit all hopes of happiness, both temporal and eternal. A consideration this, which must assuredly give the deepest concern and affliction to every truly honest and careful minister of Christ. Yet, in such a case as this, (where our good intentions are frustrated by your omissions), the impending calamity must fall upon your own heads.

THE events of things are not at our disposal or command. Natural reason and religion inform us upon what terms we may hope to partake of God's mercy; yet how

how many or how few will qualify themselves for the mercy of God, it is not in the power of natural reason or religion to discover. If, therefore, you do not discharge all the offices and duties of life regularly and honourably, remember that your inadvertencies will not be imputed to us. No! our blessed Lord and Master will rather consider, what we have resolutely endeavoured, than what we have successfully performed. God knows and sees into the goodness and integrity of our hearts, and will, we doubt not, reward us according to our deserts: For though our duty is hard, and our strength small, yet I trust that (through the omnipotent grace of the Almighty) we shall always be ready to do our part, if you fail not on yours.

INNUMERABLE are the considerations which should prevail on you to act righteously: You have, I may venture to say, the greatest reasons to rejoice, that you bear

324 DISCOURSE XV.

the name of Protestants; that you have been admitted into the church of Christ Jesus, and have had the means of knowledge and of grace communicated to you.

CONDUCT yourselves, therefore, as men and Christians ought to conduct themselves. Cease to do evil, resolve to do good.

DIS-

THE HOGGARD

DISCOURSE XVI.

St JAMES, iii. 7. 8. 9.

For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

THESE words of St James which you have now heard, are indeed as forcible and expressive as can well be imagined. From hence you find, that there is

is nothing in the whole world, but what may, by proper application, be rendered subordinate to the will of man: *Beasts,—birds,—serpents,—and things in the sea,—are and have been tamed.* In short, every thing but the tongue:—*the tongue can no man tame;*—the unrestrained volubility and licentiousness of which is every day the occasion of numberless evils and vexations in life.

IN the following discourse, therefore, I shall sketch out a character of those disturbers of the common peace and union, who, out of a spirit of malevolence and ill nature, spend their whole lives in censure and detraction;—who officiously make their court to one party, by aspersing every body else;—by sedulously reporting every thing that they know,—nay more than they know; and by condemning, without distinction, those who do not act up to their mistaken notions and contracted opinions.

THE

THE causes why men so frequently descant upon the faults of their neighbours,—why they hearken to, and frame the most malicious suggestions,—are manifold.

A TOTAL want of employment,—a too great precipitancy in talking,—a too great precipitancy in judging,—malice,—envy,—personal animosity,—wit, (or at least an affectation of being thought witty);—these are the true sources from whence calumny and defamation flow.

To stop, therefore, this torrent of the tongue, especially as it takes its rise from so many different springs, will be found, I am afraid, no very easy task. Nay, if even you conduct yourselves, upon all occasions, with the utmost circumspection and civility;—if you observe a most steady and regular practice of every branch of virtue;—if you study all the duties of public and private life, and live up to them

them in the strictest and most severe manner;—yet—even then you will not be able to escape the calumny of the tongue;—even then you will find that there are men in the world who will attempt, by means, however crooked and indirect, to rob you of your good name,—and to disgrace (as far as in them lies) your whole character.

SUCH creatures as these every truly good and honest man must look down upon with an eye of pity and concern;—because the ignominy remains with them who persecute unjustly,—not with him who suffers unjust persecution.

NEVERTHELESS, as these men act from wicked principles; as a malicious kind of pleasure prompts them to disguise the virtues, and to expose the weaknesses of their fellow-creatures;—I proceed now to describe them as the avowed enemies unto peace, and the pests of society.

SOLOMON

SOLOMON says, *It is an honour to a man to cease from strife, but every fool will be meddling.* Every man surely deserves that harsh epithet, who ridiculously intrudes himself into other people's affairs, and deeply concerns himself in matters which do not, in any degree, appertain or belong to him. Over-busy intruding people therefore ought carefully to be avoided; because it often happens, that their ill nature is equal to their impertinence: because it often happens, that when common occurrences fail, they judiciously invent little stories of their own, which they relate in such a manner as may, and indeed does, often prove extremely prejudicial to their neighbour; averring that for fact which in fact is false; representing particular circumstances in the very worst light; whereas those very circumstances, when told as they really are, and consequently ought to be told, redound highly to the honour and credit of

T t the

the person whom these wretches infamous-
ly endeavour to traduce.

SECRETLY to pry into the characters of others, to discern their faults and infirmities, merely for the sake of making them public, and rendering them the subject of town-talk, and common conversation, is, I am afraid, no uncommon vice. Yet, let me tell you, it is a vice of the very blackest and most infernal kind ; —a vice which justly deserves to be universally discountenanced and abhorred, as highly fatal and destructive to mankind.

IF you would descend into yourselves, you would, I believe, find little or no leisure to look abroad. But if it is your determined purpose, if you are absolutely resolved not to correct your own follies, but foolishly to misapply your time in observing and censuring the follies of others, permit me only to ask you one question,

question, To what end or purpose do you act thus ?

You cannot surely be ignorant that many dreadful evils frequently take their rise from hence ; nor can you be ignorant, that the means by which these are effected are base and scandalous, infinitely beneath the dignity of men who have the least pretensions to honour or integrity : Besides this, you have not perhaps received any just provocation, and on that account particularly ought not to act in so vile a manner. If the case stands thus, the only adequate answer that you can make to the question proposed, is, That you have no other end in view but merely to procure the misery and ruin of a fellow-creature.

THIS kind of behaviour, therefore, you can never justify either to God or your own consciences ; because it is not only shocking to good nature, good sense, and

T t 2 good

good manners, but it is absolutely destructive of all morality, and totally repugnant to every principle of that religion which you pretend with so much fervency to profess.

AN alacrity in calumniating is one of those abominable qualities which the devil himself possesses in an eminent degree. He is called the *Adversary*,—the *Hater*,—the *Accuser of the Brethren*. All defamation, therefore, especially as it takes its rise from so horrid an original, must appear, what it really is, truly impious and detestable.

IF you are forward then with your accusations, you ought also to be forward with your proofs; otherwise you afford a certain mark of a mean spirit, and a wicked soul, by asserting facts which, when called upon, it is not in your power to prove.

THERE

THERE is, it must be confessed, such an intrinsic loveliness, such a divine excellency in virtue, that even they who revile it, cannot but admire it. A knave and a villain looks mean and dejected when in the company of an honest and an upright man. He is seized with a reverential awe for that virtue which he has not the grace to practise.

IF then virtue is admired, though not practised, by the wicked, whence comes it, that those who form the noblest characters in life, who fill and adorn their several stations with the truest honour and integrity, should not entirely escape the oppressive tongue of slander and defamation? The reason is plain: Vice, in its own nature, is so deformed and mischievous, so very certain of gaining no credit or esteem in the world, that on that account it labours as much as possible to depreciate virtue.

THESE

THESE are the genuine fruits, this is the natural tendency of vice ! But a truly good and honest man does not either fear or regard them : He wraps himself up in the integrity of his intentions : he hears the most severe accusations with calmness and intrepidity. In despite of every act of injustice which is done to his character, he still proceeds in the magnanimous pursuit of virtue and honour ; by which means he *puts to silence the ignorance of foolish men*, and openly displays the poor unavailing attempts of those who have meanly endeavoured to stain the purity of his actions.

A WISE man indeed does not easily fall into any great impropriety of character, or indecency of conduct. His faults or defects arise chiefly from accidental starts of passion, or an accidental remissness in an unguarded hour. What character is there in which a discerning eye can perceive no fault ? There is nothing absolutely

ly

ly perfect in human nature: All men are susceptible of the same impressions, liable to the same errors, and exposed to the same passions: you ought therefore to esteem it your duty to defend, not to assassinate, the characters of your fellow-creatures; and that too for this most obvious and excellent reason,—because the consequences of mutual union and agreement are security and happiness, whilst those of disunion and disagreement bring shame and misery on you.

To promote, therefore, the union of mankind, and to make their greatest good the constant object of your view, should be your first and principal aim; because however birth or capacity may distinguish you, yet you are brethren; you partake of one nature, and are derived from one common original. The bond of all society is mutual love. He who maliciously attempts to dissolve this bond, by creating misunderstandings and differences among his

his neighbours, by fomenting dissentions already begun, or by aggravating the causes of them, does not deserve to be considered as a member of the universal body or community, because general benevolence is the great law of the whole moral creation.

HENCE, then, it evidently appears, that human nature is never more strangely distorted from its original rectitude than when it assumes a censorious uncharitable part; yet this imperfection, as it occasions flanderers, so it furnishes the flanderer with hearers.

INDEED, to vilify and calumniate (a),

(a) There was a law at Athens, ordaining, *μη λεγειν κακως τον τεθυνολα*, (vide Plutarch in Vit. Solon.), which was made partly from a political consideration, partly from a motive of justice, and partly from a principle of religion. It were well if there was a law now extant, strictly prohibiting all ranks of people, *μη λεγειν κακως*, not to speak evil, or to depreciate the characters of those that are alive; because this spirit of malevolence frequently produces the most fatal consequences.

seems

seems to be the greatest and most serious business of mankind. Those who can write and read, have their letters to shew ; those who have not arrived to this pitch of erudition, have their secrets to whisper : Has a man done any thing that is truly praise-worthy, it sinks into oblivion ; has he been guilty of any trifling fault or infirmity to which all mankind are liable, it is heightened and exaggerated by a thousand circumstances which probably never attended it. In a word, Panegyric is utterly rejected, Satire alone is universally applauded. This vice, this horrid vice, which prevails among all ranks and degrees of men, corrupts our manners, deforms all social life, and contributes to make us as ridiculous as it makes us miserable.

A PARTIAL representation of facts, and pieces of facts put together, as it best suits the purpose of the wicked and malicious, are daily published to the world ; the prin-

U u cipal

cipal design and purport of which is, to expose men for fools, and to brand them for knaves. This kind of treatment (so great is the depravity of the world) we necessarily expect to receive from our enemies; and I am sorry to add, that we must sometimes expect to receive it—even from our friends.

WHEN our friends abandon us without any just cause or reason; when they falsely wound our character and reputation in the world;—and when they take to do this, an occasion where we stand the most in need of their support, and have the best title to it;—the firmest mind will find it hard to resist. Under such aggravating circumstances as these, the following words of the holy Psalmist are justly applicable: *Help me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men. They talk of vanity every one with his neighbour; they do but*

but flatter with their lips, and dissemble in their double heart.

IT may well seem strange that men should value so little the inward testimony of a good conscience, or the future reproaches of those whom they deceive, as to act with such infamous duplicity, such double treachery. To speak evil of those who, in the amiable light of friendship, have conferred many favours and obligations on you, is rendering, indeed, a most unsuitable return. Ought a friend to say any thing that tends to the reproach, or disparagement of a friend? Ought he not rather to bear his infirmities, to make all reasonable allowances for his failings and imperfections, and not to impute every thing to malice and design, which may be owing principally to inadvertency and mistake? To this you will readily assent. But some aver, that a near connection and alliance frequently is the cause of this very open and unreserved freedom of speech.

U u 2

—Probably

—Probably it may; yet, surely, no connection or alliance, no familiarity or acquaintance, can possibly authorise you to be too free, or inadvertently to take too great a liberty, with a man's character.

A MAN who is governed by strict principles of virtue, values his reputation more than he does either his fortune or his life: this he accounts his dearest property; this he esteems as infinitely surpassing every other earthly possession. To rob him, therefore, of this inestimable jewel, is to deprive him of every thing he holds most dear;—it is to him an injury which cannot be repaired, if you are never so desirous or willing to repair it; an injury with which the more innocent he is, the more sensibly he will be affected, having no design to offend others, and being utterly unconscious of having, in any respect, deserved such cruel and unmerciful treatment himself.

THAT

THAT the world is generally inclined to the ill-natured side, slow to believe what is advantageous to a man's character, but ready to listen to every report which tends to diminish it, needs no dispute. Alas ! daily experience informs us, that there are but too many who have no relish for any topic of conversation, without their neighbour's defects are made the principal ingredients in it, who being pushed on either by pride or by envy, censure and detract as often as they speak.

HENCE the talents of humour and ridicule, when in the possession of a proud ill-natured man, render him the most ungovernable creature in the whole world. Such a man will not scruple to affront even the most virtuous and praise-worthy ; setting them up as public marks of infamy and derision ; never ceasing to abuse those who seem unwilling to entertain that good opinion of him, which he is graciously pleased to entertain of himself.

VARIOUS

VARIOUS indeed are the ways of transgressing the rules of charity, and of diminishing the characters of men: None, at this present æra of time, are more frequent than that public sort of obloquy, "which is no less dangerous to liberty, than destructive of government." To devise mischief in this vile manner, and to accomplish it, must unavoidably be attended with many bitter reflections to any man who has the least degree of feeling or humanity. Injuries of this sort, which are done to the public, are certainly of all others the greatest, and the most notorious;— yet those which affect particular persons sink deepest in the mind. Thus a base and ungenerous spirit, by privately striking at the reputation of others, wounds them in the most vital part, although they are sometimes too wise to discover it.

A VARIETY of instances might be produced, in order more plainly to demonstrate the fatal effects of this kind of temper

per and disposition, in which it would appear, that this is the surest method that can be taken, in order most effectually to destroy that peace amongst us, which we ought inviolably to maintain; in which it would appear, that that principle of false honour (by which many have meanly fallen) still exists in the world, and that a reproachful and injurious world is not now-a-days to be atoned for in any other way than by shedding the blood of him who rashly spake it. But how contradictory is this to the admirable precepts of the Christian institution! How immediately opposite to the whole conduct and deportment of the ever-blessed Jesus; who, when he was *reviled*, *reviled not again*; thereby teaching us, by his own most gracious example, to put a sufficient check upon corrupt nature, and to keep ourselves free from every immoderate transport of anger and revenge.

THE pure and mild precepts of Christianity,

anity, therefore, all equally forbid you to return, as well as to do an injury. They command you to be *pitiful*, to be *courteous*, not only towards those with whom you are connected in the various relations of kindred or friendship, but also towards those from whom you have received the most oppressive wrongs; and that for such excellent reasons, that (had either religion or interest any weight) must prevail, notwithstanding that melancholy but just observation, that fury and resentment too often take possession of the human breast, whilst the softer impressions of love and pity lie totally neglected.

THE nature of man, therefore, thus considered in his public or social capacity, leads him to a right behaviour in society, to that course of life which we call virtue; but he cannot be said to have gained the experimental evidence from himself, of his virtue and religion, without he is convinced, beyond a doubt, that his heart is the

the fountain of unbounded love to his fellow-creatures, and the grave of malice and revenge, where all injuries and affronts lie buried and inactive.

IF then you mean to approve yourselves the true disciples of Christ, you must be friendly and compassionate towards your fellow-creatures; you must be *kind, tender-hearted, forbearing one another, forgiving one another, even as God, for Christ's sake, hath forgiven you.* Finally, you must be cautious and circumspect, not speaking any thing which may tend to lessen others in the eye of the world; because, if their characters are unjustly called in question by you, you do them a direct formal injury, a real piece of injustice.

THUS every man who strictly adheres to the laws of Christianity will invariably conduct himself. He will have a few intimate friends. He will, if possible, have no enemies. He will, in every instance,

endeavour to obey the divine commands; and, rather than violate his conscience, will willingly resign every worldly honour and advantage. He will neither be passionate (b) nor revengeful, nor will he dare to calumniate his fellow-creatures; but he will govern his tongue with prudence, because the government of that unruly faculty is a most material restraint which virtue lays him under, without which it is impossible for him to live a pious and a religious life.

(b) Cicero declares nothing to be more worthy of a great man than placability: *Cum parcere vel lädere potuisssem, ignoscendi quærebam causas, non puniendi occasiones.*
Cic. Frag. ex Marcellino.

DIS-

DISCOURSE XVII.

ECCLES. xii. 7.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

THE human body, from the very nature and constitution of it, is unavoidably subject to a variety of alterations. These proceed either from the contrariety of principles in our composition, or from the numberless dangers and casualties to which we are continually exposed.

IF no accident happens by which the thread of life is intercepted, we gradually experience—(c) the weakness of infancy, —the imperfections of adolescence,—the follies of youth,—the cares of manhood,—and the infirmities of old age (d). In this last period of human life, all our faculties are evidently defective; our strength fails, and *we draw nigh unto the grave*. Hence, as our dissolution approaches, it often happens that (e) the fear of it increases. It

is

(c) Man, according to the most celebrated physicians, undergoes five remarkable changes in his temperament.

(d) “Adolescentes mori sic mihi videntur, ut cum a-
“ quæ multitudine vis flammæ opprimitur: senes au-
“ tem, sicut sua sponte, nulla adhibita vi, consumptus
“ ignis extinguitur. Et quasi poma ex arboribus, si cru-
“ da sunt, vi avelluntur; si matura et cocta, decidunt:
“ sic vitam adolescentibus vis aufert, senibus maturitas:
“ quæ mihi quidem tam jucunda est, ut quo propius
“ ad mortem accedam, quasi terram videre videar, ali-
“ quandoque in portum ex longa navigatione esse ven-
“ turus.”

Cic. de Senectute, p. 317.

(e) “Man, ordained to eternal life, has such desires
“ of life, such fears of death, implanted in him, as are
“ necessary to preserve to him that immortality to which
“ he is created. These fears of death are perpetual
“ calls

is a natural, it is a rational fear; nevertheless we ought not wholly to abandon ourselves to it: Let us consult our reason! Let us consult our religion!

REASON and Religion inform us, that death is a deliverance from misfortunes and diseases, from dangers and calamities, from sorrow and sin: But this is not all; Reason and Religion point out to our view—a glorious *Hereafter!* an *Eternal Habitation!*

OUR composition consists, therefore, not only of a mortal but also of an immortal part; the one corruptible, the other incorruptible: That which is corruptible shall moulder into dust; but that which hath in it no principle of corruption, shall most assuredly return to its di-

“ calls to him to secure to himself that life which shall
 “ never fail: They are constant intimations to him to
 “ wean himself from this world, which will so soon fail,
 “ and to look out for a more certain abiding place.”

Sherlock's Disc. vol. 2. p. 279.

vine

vine original, and exist either in a *happy* or in a *miserable state* to all eternity.

SURELY this noble prospect is not only sufficient to moderate your fears, but firmly to support your departing spirits, if you have not unhappily struck into a wrong path, and long wandered in the ways of immorality.

IN the following discourse, I shall insist upon the certainty of a future state; which I shall prove, not from the doctrines of a Plato or a Socrates, although they were wise and learned philosophers; —not from the powers (*f*) and faculties of the soul, although they are undoubtedly great and manifold; —not from the

(*f*) “ Quid multa? Sic mihi persuasi, sic sentio, cum
“ tanta celeritas animorum sit, tanta memoria præte-
“ ritorum, futurorumque prudentia, tot artes, tantæ
“ scientiæ, tot inventa, non posse eam naturam, quæ res
“ eas contineat, esse mortalem.”

Cic. de Senectute, p. 319.

powerful

powerful suggestions of conscience (g), although they strongly urge it on the minds of men;—not from that firm opinion of it which (h) universally prevails, although

(g) —— *Quos diri conscientia facti*

*Mens habet attonitos, et furdo verbere cædit,
Ocultum quatiente animo tortore flagellum.*

Juv. lib. 5. sat. 13.

Cicero observes, that Lentulus, who was concerned in Catiline's conspiracy, when he was accused, gave a remarkable proof of the *great force of conscience*; for not only his usual parts and eloquence, but his impudence too, in which he outdid all men, quite failed him; so that he confessed his crime, to the surprise of the whole assembly. See *Middleton's life of Cicero*, vol. 1. p. 211.

“ The power of conscience, (says the judicious Bishop “ Sherlock), which every man feels in himself, the fear “ that pursues every sin, that haunts the most secret “ and most successful offenders, are great evidences of “ the common expectation of a judgement to come. For “ why does the finner fear, whom no man suspects? “ Why does he sit joyless over the gains of his iniquity, “ whilst all around him are congratulating his prosperi- “ ty, and know nothing of the dark contrivances by “ which he obtained it? What is that spirit in man, “ and how instructed, that can bear up against natural “ evils and infirmities, but sinks under the wounds of “ conscience, the grief of which no medicine can af- “ suage, the torment of which no courage can endure?”

Sherlock's Disc. vol. 2. p. 414.

(h) “ *Ut porro firmissimum hoc adferri videtur, cur
“ deos*

although it has prevailed from the beginning of the world;—but I shall prove it (without entering into the deep researches either of natural or moral philosophy) from the testimony and assertions

“ deos esse credamus, quod nulla gens tam fera, cuius
 “ mentem non imbuerit deorum opinio.” *Cic. Tusc.* 1.
 “ Sed ut deos esse natura opinamur, qualesque sint ra-
 “ tione cognoscimus: sic permanere animos arbitra-
 “ mur, consensu nationum omnium.—Nescio quomodo
 “ inhæret in mentibus quoddam augurium futurorum,
 “ idque in maximis ingenii, altissimisque animis, et existit
 “ maxime, et appetit facillime.” *Cic.* — Now, if this
 consent was only the effect of some tradition, handed
 from parents to their children, yet since we meet with it
 in all the quarters of the world, (where there is any ci-
 vility or sense), and in all ages, it seems to be coeval to
 mankind itself, and born with it. And this is sufficient
 to give a great authority to this opinion of the soul's im-
 mortality. See *Wollaston's Rel. of Nat.* p. 205.

Bishop Warburton conjectures, that the *Eleusinian Mysteriæ* were contrived by the ancients to inculcate this doctrine. *Divine Legation of Moses*, vol. 1.

Cicero, speaking of them, says, “ Nam mihi cum mul-
 “ ta eximia divinaque videntur Athenæ tuæ peperisse,
 “ atque in vita hominum attulisse, tum nihil melius illis
 “ mysteriis, quibus ex agresti immanique vita exulti ad
 “ humanitatem et mitigati sumus: *Initiaque* ut appel-
 “ lantur, ita re vera principia vitæ cognovimus; neque
 “ solum cum letitia vivendi rationem accepimus, sed
 “ etiam cum spe meliore moriendi.” *De Legibus*, l. 2.
 p. 148.

of

of our blessed Lord and Saviour; who, by his glorious appearance in the world, has dissipated every cloud of darkness, brought life and immortality into the clearest light, and thence given us all the evidence for the certainty of it that we can either wish for or expect.

IF we look back to the prophetic (i) testimonies which concern the Messiah, and consider each of them singly and independently, as it immediately relates to any remarkable act or occurrence, we shall find the prophecy fulfilled by a correspondent event in the most exact and circumstantial manner. This conformity was wisely intended, that there might be no room left for doubt or despondency: it was

(i) Our blessed Saviour himself says, *Δεῖ πληρωθῆναι τάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσές, καὶ προφῆταις, καὶ φαλαροῖς περὶ οὓς*, Luke, xxiv. 44. Hence he exhorts the Jews to search the Scriptures, and puts the trial of his veracity on the issue of that search. See *Archbishop Tillotson's Works*, vol. 3. p. 512. where the prophecies, which relate to the Messiah are separately considered.

Y y

wisely

wisely intended, not only to mark out the character and the qualities of the blessed Jesus accurately and distinctly, but also to give a direct and an undeniable evidence of his divine mission, and of the general truth of the holy gospel.

THUS God, *who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son (k);* who, being found in fashion as a man, became obedient unto death, and gave himself a ransom for all. This is that great mystery which lay hid from ages and generations, but is now made manifest by the revelation of the gospel; the manifestation of which, as the Apostle to the Hebrews observes, is a most striking and decisive proof of God's peculiar and extraordinary love.

(k) When Christ was declared by the voice out of the cloud to be the Son of God, the same voice gave the reason of the declaration: *This is my beloved Son, hear ye him,* Luke, xvii. 5.

INDEED,

INDEED, the love of God towards man shines out in the fullest lustre, in whatever state you consider the author and finisher of your salvation; whether you consider his original dignity, or his subsequent humiliation (*l*); whether you consider his exemplary life, or his ignominious death.

IF you contemplate those astonishing transactions of his resurrection (*m*) from the

(*l*) To a being who existed before his birth in some happier state, the *whole* of the embodied state may be regarded as one continued act of *humiliation*, and, in a sense, as one uninterrupted scene of suffering. See *Dr Law's Discourse upon the Life and Character of Christ*, p. 287.

(*m*) It was an opinion of the Heathen philosophers, that the souls of men were of heavenly extraction; “ *Vi-* “ *tiis et sceleribus contaminatos, deprimi in tenebras,* “ *atque in coeno jacere, docuerunt; castos autem ani-* “ *mos, puros, integros, incorruptos, bonis etiam studiis* “ *atque artibus expolitos, leni quodam ac facili lapsu ad* “ *deos, id est, ad naturam sui similem, pervolare.*” *Cic. Frag. Consolat. ex Lactantio.* — But what then? These same philosophers never dreamed of the *resurrection of the body*, which is the peculiar article of the Christian faith. Indeed, they contemned the *superstition and idolatry*

the dead, and of his ascension into heaven, (from whence you receive the greatest evidence of the immortality of the soul, and of a future state), you must allow them their due force and efficacy; you must acknowledge, that they are founded in absolute propriety, and that they are the result, not only of infinite power, but of infinite goodness: Of infinite power, because no being, not infinitely powerful, could possibly effect such things; of infinite goodness, because mankind are no longer left to their own obscure and imperfect conjectures, but receive from thence

latry of the popular religions, and were perpetually searching after a more perfect and excellent rule. These searches gave birth to various sects of philosophy, so that continual disputes and arguments were carried on in all the politer parts of the Heathen world, and especially in Greece and Rome. In such circumstances, therefore, the *sight of a person raised from the dead*, offered in such a manner as carried with it a demonstration of *its reality*, would have settled all their disputes at once, and convinced them, not only of the certainty of a resurrection, but of that very sort which all philosophy had ever held to be impossible, the *resurrection of the body*. See *Sherlock on Death*, p. 58.; and *Dr Middleton's Vindication of the Free Inquiry*, p. 194.

a sure and certain hope of a resurrection to eternal life.

THAT this great and momentous event of Christ's resurrection from the dead (how incredible soever in the prediction) might nevertheless be uncontestedly proved as to the fact itself, it pleased Almighty God to select (n) a number of men, whose business it was to give evidence to the truth and to the certainty of it. In order to do this, and to convey a distinct idea of it to the latest posterity, it

(n) $\pi\pi\alpha\chi\epsilon\rho\alpha\lambda\omega\pi\nu$; some there are who arrogantly have presumed to cavil at this word. What necessity was there (say they) for picking and culling of witnesses in *this* case more than in *any other*? Does it not import some suspicion, raise some jealousy, that this case would not bear the public light? These cavillers have been told, with great propriety, that the witnesses of our Saviour's resurrection were, in every respect, *sufficient*, because they were *good ones*: They have been told also, that altho' the apostles were *selected* to bear testimony of this surprising transaction, yet, as St Paul observes, that Christ after his resurrection was seen by *five hundred persons at once*, many of whom were living when St Paul appealed to their witness. *Trial of the Witnesses of the Resurrection*, p. 55. 77. and 81.

was

was necessary that these men, thus appointed, should both *see*, and *touch*, and *converse* with Christ, after he arose from the grave. They did actually both *see*, and *touch*, and *converse* with him. After his resurrection from the dead, he spent forty days on earth, giving them undeniable proofs of his power and of his presence, and instructing them in such things as pertained to the kingdom of God. Hence, in the scripture-language, (o) *He stood in the midst of them*;—*He tarried with them*;—*He sat at meat with them*;—*He took bread, and blessed, and brake, and gave to them*;—*He shewed unto them his hands and his side*;—*He upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen.*

THUS the Apostles, who had been our Saviour's constant attendants, and imme-

(o) St Luke, xxiv. 29.; St Luke, xxx. 31.; St John, xx. 20.; St Mark, xvi. 14.

diate

diate companions, during the whole course of his ministry, received the fullest testimony of the truth of his resurrection; nay, even Thomas himself was at last convinced, and, in a rapture of joy, mixed with astonishment, cried out, *My Lord! and my God!* Our Saviour's reply to this faithless and unbelieving man is worthy our remark: *Thomas, because thou hast seen, thou hast believed; blessed are they that have not seen, and yet have believed.*

HAVING, therefore, fully manifested himself to his disciples, and satisfied them beyond all manner of doubt with respect to the reality of his resurrection (*p*), he invigorates

(*p*) " The resurrection of Christ is a fact *as capable of evidence as any whatever.* We are told, *that he died and rose again:* Surely there could be no more difficult to see and know that he was dead, than in knowing when others were dead, from Adam to this day. One would think, therefore, that those about him, who saw him crucified and buried, might be trusted, when they report that he *died.* But *he came to life again:* Very true; and it was very easy for those who conversed with him to know, whether

invigorates their faith, and constitutes them, and their successors, to represent to mankind the eminent advantages of a religious life; but particularly to represent to them, that glorious change which shall be made on their bodies at the general resurrection, when they shall be *changed and fashioned like to the glorious body of the Son of God*. Finally, he informs them, that they shall be invested *with such (q) power from on high* as will sufficiently enable them to convey the glad tidings of the gospel throughout the whole earth. When our Saviour had spoken to this effect, (as we learn from holy writ), he ascended visibly into heaven, in such a manner, that his disciples distinctly *saw and beheld him. And while they looked*

“ ther he was alive or no. There was no more difficulty
“ in judging of his being alive, than of judging in any
“ other case whether those we converse with are alive or
“ no.” *Sherlock, Disc. 7. p. 221.*

(q) St Peter explains the evidence of the resurrection in this manner: Καὶ ἡμές (we the apostles) εσμεν αὐτοὺς μαρτυρεῖς τῶν ρημάτων τοτῶν, καὶ τὸ Πνεῦμα δὲ τοῦ ἀγίου ὁ ἐδώκει ὁ Θεός τοῖς παθαρχοῦσιν αὐτῷ. *Acts, v. 32.*

stedfastly

fixedly towards heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as, ye have seen him go into heaven; Acts, i. 10.

II. *huiusmodi ab initio hunc quoque*

autem ex gallicantia ut dicitur in omnibus

AFTER such evident and undeniable proofs, therefore, it is no wonder that the apostles, with great power, gave witness of the resurrection of the Lord Jesus: it is no wonder that they attested the fact even at the (r) expence of their lives; for surely

(r) It has been asserted, that it is no uncommon case for men to die in the defence and support of false and improbable opinions. The cause, however, which the apostles maintained, was a just and a noble one: nor is it to be wondered that they suffered death with such firmness and resolution, when they confidently affirm, that they were *αυτοις τις λογις*, and *αυτηνοις*: “We can’t not but speak (say they) what we have heard and seen. What we did see with our eyes, and what our hands did handle of the word of life, that we report unto you.” Again: “We have not followed cun-

surely there is no proportion between suffering for a little while, and being unspeakably and eternally happy. Thus, by their sufferings, and by a plain and faithful narrative of what they had seen and heard, they placed Christianity on its proper basis, and laid a sure foundation for our eternal happiness in the divine mission of Christ, by informing us, that, through his sufferings, we are restored to the favour of God; and that the conditions of our restoration are, *faith* and *obedience*. Indeed, with respect to our Saviour's resurrection from the dead, and ascension into heaven, (those great articles of our Christian faith!), the Apostles insist upon the truth of them, in all their discourses, with unusual energy and expression; because they are graciously intended to be clear evidences of a future

“ ningly devised fables, when we made known unto you
“ the power and presence of our Lord Jesus Christ, but
“ were eye-witnesses of his Majesty.” See Barrow’s Works,
vol. 2. p. 305.

state,

state, and undeniable assurances to all mankind, that *God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained*; Acts, xvii. 30. 31. This you cannot possibly discern merely from the light of your own reason; nevertheless, upon external evidence, you have it sufficiently confirmed and established.

WILL you, then, who bear the name of Christians, preposterously endeavour to enervate that evidence? or will you presume to say, that it is a thing (s) incredible,

(s) No man can have a true notion of God: but he
 " must know, that God is a Being of infinite power and
 " wisdom; that he made the world, and all things
 " therein; that he preserves and sustains all creatures;
 " and that all things are wholly at his will and disposal,
 " to do with them as he pleases; that nothing can op-
 " pose or resist his will, or give him the least hindrance
 " in any thing which he is pleased to undertake. How
 " then can it seem *incredible* that God should raise a
 " dead man to life again, when he at first gave him his
 " life? Is it not as easy to restore it to him, as to give
 " him it at first? Might we not as well dispute, that it
 " is impossible for a man to be born, as that it is impos-
 " sible

dible, that God should raise the dead? I know you will not. Consider this matter fairly and candidly; examine all the various schemes of religion, both ancient and modern, and you will find, that the Christian religion alone has effectually provided proper remedies for every human want and infirmity; that it stands eminently distinguished from every other species of religion; and that it will conduct you in safety to heaven, if you follow those plain and familiar directions which are contained in the gospel. As to the peculiar benefits of the gospel-dispensation, they will appear more clearly and distinctly, if you reflect how many, and how very considerable, the advantages are which you possess over the ancient Heathen world.

“sible for him to be raised from the dead, if our own
“experience did not convince us of *that*, but not of
“*this*? ” *Dr Jenkin’s Reasonableness and Certainty of
the Christian Religion*, vol. 2. p. 444. 452.

THE

THE Heathens, although they valued themselves highly on their great wisdom, and the superior excellency of their laws, yet they freely gave themselves up to excess of vice and intemperance: but you have received a divine law,—a law which is enforced by the authority of God himself; and therefore consider every inordinate gratification as totally inconsistent with your future hopes and expectations. The Heathens acknowledged a multiplicity of false gods, whom they worshipped with the most absurd rites and immoral ceremonies; but you believe and confide only in the *power, wisdom, and goodness of the one true God, whom you worship in spirit and in truth.* The Heathens, by their corrupt practices, set themselves upon a level with the brutes; and sometimes thought, that, like them, they should perish eternally: even their most eminent philosophers and legislators were actually sunk into a most deplorable state of ignorance, and retained no certain expectation of

of a (*t*) judgement to come. But this happily is not your case: You do not labour under any such doubts and difficulties:

God

(*t*) Some of these philosophers maintained the existence, the unity, and providence of God, the immortality of the soul, &c. Others also taught the same doctrines, but as probable only, not certain: Whilst some still doubted, and even flatly denied them all. In truth, human reason was, of itself, a very insufficient director. See *Dr Law on the several dispensations of Revealed Religion*, p. 134.; and *Bishop Warburton's Divine Legation*, p. 387. The sects which principally distinguished themselves, and engrossed the philosophical part of Rome, were, the Stoic, the Epicurean, and the Academic; among these, the Academic was the only rational one. Although the generality of these philosophers lived in a most profligate and licentious manner; yet Cicero, who was an Academic, affords us a shining pattern of virtue, and in his Book of Offices gives the noblest specimen of what mere reason could do, towards guiding man through life with innocence and happiness. See *Middleton's Life of Cicero*, vol. 3.

Most assuredly the Academic manner of philosophising was the best adapted to the discovery of the truth; nevertheless it must be acknowledged, that even the most learned and inquisitive Heathens were involved in a state of ignorance and darkness, because, in fact, they wanted what we have the happiness to enjoy,—*a more perfect revelation of the Divine Will*. Hence their Θεοι and their Δαιμones: Hence all that folly and superstition of which we have remarkable instances, particularly among the Egyptians.

Quis

God has revealed his will and purpose to you in the most plain and intelligible manner: He has expressly declared, (and his declarations are sure, certain, and irrevocable), that there is another and a more lasting state; and accordingly exhorts you to act your short part in this world with prudence and precaution, always keeping a stedfast eye on those pleasures which *are at his right hand for evermore.*

As, therefore, you are not immersed in folly and superstition, as your Heathenish ancestors were;—as you are not left merely to Reason and to Nature, which of themselves are absolutely insufficient to furnish you with just notions and principles of religion;—as you are not liable

Quis nescit ——— qualia demens
Egyptus portenta colat? Crocodilon adorat
Pars hæc; illa pavet saturam serpentibus Ibim.

Juv. Sat. 15.

How happy, therefore, are we Christians, whom God has raised to the knowledge of himself, and of our blessed Redeemer! Αλλ' ήμιν ἐς Θεος ὁ παῖς, εξ ἣ τα πάντα, καὶ ήμείς εἰς αὐτὸν καὶ ἐς Κυρίος Ἰησοῦς Χριστός, δι ἣ τα πάντα, καὶ ήμείς δι αὐτοῦ.
1 Cor, viii, 6.

to

to be perplexed and embarrassed with frequent doubts and misgivings of mind; —but, on the contrary, are fully persuaded and assured, that the body and soul shall be reunited, never again to separate, (of which Christ himself, by his resurrection from the dead, has given you a clear and undeniable proof); —what remains, but that you bless and praise Almighty God for these great and inestimable benefits? What remains, but that you prepare yourselves, with a pious awe, and a well-grounded hope, for that everlasting state to which you are daily making a nearer approach? *The dust shall return to the earth as it was.* Daily experience evinces the truth of this: Many of you, I make no doubt, have lost your fathers and your mothers, your brothers and your sisters, your best and your dearest friends. It is common, and you of course must follow them. In a (u) few days,

(u) " Horæ quidem cedunt, et dies, et menses, et
" anni : Nec preteritum tempus unquam revertitur :
" Nec

days, in a few months, or, at the farthest, in a few years, your bodies, like theirs, shall moulder in the grave; shall dissolve into that earth of which they were originally composed, and be incorporated with it.

To whom then shall we go, or of whom may we seek for succour, but of thee, O Lord, who, for our sins, are justly displeased? Yet, O God most mighty, as thou hast graciously vouchsafed to us the means of obtaining eternal life, grant that we, thy servants, may make a proper use of those means. Grant that we may not foolishly rely on our own corrupt imaginations, but on thy holy word, which can alone effectually prevent us from relapsing into that error and superstition which, in former ages, prevailed over the world. Grant that we may wisely estimate every part and duty of Christianity, according to its true na-

“ Nec quid sequatur sciri potest. Quod cuique tempore ad vivendum datur, eo debet esse contentus.” Cic. de Senectute, p. 317.

ture and importance;—that we may with confidence adhere to those (v) fundamental doctrines which thou hast objected to our belief;—and that we may anxiously employ the fleeting moments which remain in the exercise of piety, and in the care of our immortal Souls!

(v) These doctrines are, the existence of one God, the Creator, and his moral government of the world; that Jesus is the Christ the Son of God, sent by his Father to redeem mankind from sin and misery, and to restore them to eternal life, by the sacrifice of himself upon the cross; and that the Holy Spirit is the sanctifier and enlightener of all those who walk worthy of the vocation wherewith they are called. Propositions of the utmost clearness and precision. Nor is the evidence of their original less simple or intelligible; such as the miracles performed, and the prophecies fulfilled in attestation of them. See *Bishop Warburton's Sermon on the Nature and Condition of Truth*, vol. I. p. 18.

DIS-

DISCOURSES

DISCOURSE XVIII.

PROVERBS, iv. 14.

*Enter not into the path of the wicked, and
go not in the way of evil men.*

THE judgements of the generality of mankind are so weak, and their passions at the same time so strong and impetuous, that even the wisest admonitions are lost upon them. Instead of exhibiting to us examples of the highest virtue, and the truest piety, they exhibit to us examples of the highest folly and the most abandoned wickedness: Instead of promo-

ting virtue, they promote vice, and act in every period of their lives not only against their interest but their duty too;—not only without the least regard to themselves, but without the least attention to the Divine will. These are they who disturb the peace and tranquillity of the world; whose breath, like a pestilential blast, spreads a contagion all around, of so very fatal and so very pernicious a tendency, that the frightfullest scenes Horror can paint, or distracted Imagination form, are the certain and genuine consequences of it.

IF you inquire from what source this heavy train of calamities and misfortunes flow, you will, upon examination, find, that these men were too impatient in commencing an acquaintance with the world, before they were fit to be trusted with it; that their youthful inexperience had exposed them to the repeated attacks of wicked and designing men; and that although

though they were not immediately seduced by their own passions, yet they fell victims to the passions and bad examples of others.

THIS, however deplorable a situation it is, must always be the case with those who do not, at their first entrance on the stage of life, receive such impressions, and acquire such habits, as may enable them to resist the solicitations of vice. (w) Youth is the properest time to receive such impressions,

(w) "Maxime autem hæc ætas a libidinibus arcenda
" est, exercendaque in labore patientiaque et animi et
" corporis." *Cic. de Off. l. i. p. 314.* Constant em-
ployment is a great barrier against the fallies of youthful
passion. Bad habits once contracted, are not easily extir-
pated. A man must have an uncommon share of sense
and resolution who can extirpate them, who can forsake
the errors of his life, and return to the path of virtue:
Indeed, we have instances of this sort: "Multos et vidi
" (says Cicero) et audivi, non modo qui primoribus la-
" bris gustassent genus hoc vitæ, et extremis, ut dicitur,
" digitis, attigissent, sed qui totam adolescentiam volup-
" tatibus dedissent, emersisse aliquando, et se ad frugem
" bonam, ut dicitur, recepisse, gravesque homines atque
" illustres fuisse." *Pro Cælio, 12.* This, however, (if
Christianity did not prohibit it), is a most dangerous ex-
periment;

impressions, and to acquire such habits; the future colour of our lives receives its tinct at that time; at that time we learn to preserve our integrity, by following the rules which men of approved integrity have followed; or, by a deviation from those rules, we unhappily are betrayed into the snares of the wicked, we sink into the arms of sin, and fall an easy prey to artifice and corruption.

SUCH, therefore, is the imperfection of human understanding, such the frail temper of our minds, that we do not always accustom ourselves to reflect or meditate on the characters of (x) good men; we do

periment; for vicious habits contracted in early youth, generally destroy those who are weak enough to adopt them.

(x) "Est igitur adolescentis majores natu veteri, ex-
" que his diligere optimos et probatissimos, quorum
" consilio atque auctoritate nitatur. Ineuntis enim æta-
" tis inscientia, senum constituenda et regenda pruden-
" tia est." *Cic. de Offic. I. 1.* So great was Cicero's ve-
neration for old Q. Mucius Scævola, who was indeed a
man

do not imitate their noble and illustrious virtues; we do not catch their spirit, nor conform ourselves to the tenor of their conduct; but we conform ourselves to the imitation of such examples only as point out the way to misery and ruin; such examples as cause us for ever to lose sight of those charms which it is every man's interest to admire and to solicit,—the charms of a bright and a lasting reputation.

As, therefore, this world is the place in which we are to combat with temptations of every kind; and as our conduct here must unavoidably determine our fate hereafter; I shall now, in conformity to the sense of my text, point out to you the many evils and misfortunes which threat-

man of singular reputation and integrity, that he tells us, " (Quoad possem, et liceret, a sensi latere nunquam discederem. Itaque) multa ab eo prudenter disputata, multa etiam breviter et commode dicta, memoria mandabam: fierique studebam ejus prudentia doctior." *De Amicitia*, 1.

en,

en, and which will unavoidably surround you, if you enter *into the path of the wicked, and go in the way of evil men.*

LUXURY and wantonness are too apt to flatter and to seduce the vain imaginations of youth, and thence to retard, if not entirely to frustrate, all hopes of their moral and religious improvement. Hence wholesome precept and good example are neglected, and they set forward on their journey through life without knowing what they are to do, or in what manner they are to conduct themselves. Misguided by the fervency of their passions, they begin to act before they attempt to know, and make their entrance on the stage of the world before they are qualified to appear on it. Strangers to dissimulation and hypocrisy, they sometimes fall into the company of those who make an ostentatious display of virtues which they have not, and piously put on the mask of honesty to conceal the inward depravity of their

their hearts. These creatures are entirely subservient to every Fordid and irregular appetite; Vice has steeled their minds on every side, and gained an absolute dominion over them, insomuch that there is *no fear of God before their eyes*; insomuch that they even make a mock of sin, and humorously find entertainment in that which ought to fill them with horror and confusion: nay, so entirely possessed are they with the spirit of falsehood and deceit, that, under the pretended appearance of friendship and good-nature, they are always ready to facilitate the way to sin, in order that they may have the malicious pleasure of drawing you into the same errors, and the same excess of wickedness with themselves; or at least of imposing on you by such hypocritical schemes and devices as are impiously and selfishly contrived for their own interest and their own advantage.

ARE not these men a reproach to nature,

ture, a scandal to religion, and useless to every good end and purpose? Do they not destroy (as far as in them lies) the peace and welfare of that community to which they belong? Are they not, by the bad consequences of their behaviour, not only destructive of themselves and their own families, but destructive also of others, on whose well-being the prosperity of the nation at least in some measure depends? I should imagine, indeed, that no one who has the least sense of religion, or the least regard to virtue, would contract any acquaintance or familiarity with such men; but, on the contrary, express, by all possible means, their abhorrence and detestation of them. This, however, daily experience informs us is not in reality the case: for how many are there of all ranks, (nay, even of that distinguished rank which, on account of its wealth and influence, ought to set a good example to the rest of the world), how many are there, I say, even of that distinguished rank,

rank, who suffer their wealth and influence to lead them into the most sinful enormities, and to sink them down to a level with their inferiors, in their very worst and most contemptible qualities? If, then, God has given men wealth, shall they therefore misapply it, and, by that misapplication, open the principal entries through which the torrent of impiety is let in upon us? Shall they despise the laws of God, laugh at probity and virtue, and entirely forget what they owe to their country, to their honour, to their present and to their future happiness? When men indeed are so far plunged into licentiousness, as to neglect all the serious obligations of life, and totally to disregard the laws of Heaven, what but unavoidable misery must be the consequence?

LET not the man of power, therefore, vainly presume that he may do as he pleases, because he has influence, or because he has wealth; let him not foolish-

ly imagine that he is at liberty not only to follow his own depraved inclinations, but to ridicule those who do not; at least, if these are his sentiments, let him now learn, that the time is not afar off when he will ardently wish, that he had been born neither to power, nor wealth, nor influence, but had, in the lowest and meanest capacity of life, followed the laws and dictates of his God. For when day after day, and year after year, have rolled on in the same uninterrupted pursuit of riot and dissipation, at the expence of his ease and happiness, nay, at the expence of his fortune, his health, and almost life itself, what must he then think? In the utmost torment and agony of mind, he will then recapitulate the many glaring vices of his youth, any one of them perhaps sufficient to stain the name not only of Christian but of Man. Arranged before his eyes, he will then discern all those deluded wretches who, by his too fatal example, have been deprived of their estates, and

whose

whose peace of mind, by his means, has been suspended, perhaps for ever ruined and destroyed : But, at this dreadful interval of time, what can give a deeper or a more poignant wound to his afflicted conscience, than the thoughts of those whom he has robbed of their eternal peace with God ; of those who, not being able to survive the loss of fortune and reputation, have had recourse to means the most daring and desperate,—to a sword or a pistol ;—the last sad refuge of their follies and indiscretions ? *To words of pained inquiry*

you may suppose, that this is not better than
BUT suppose all these unhappy circumstances should not meet to complete your ruin ; yet no reason, surely, can justify or excuse you, if you violate the laws of justice, to make way for the gratification of your passions ; if, for the sake of momentary temptations and allurements, you expose yourselves to eternal misery : and yet, most assuredly, this will be the case, if you inadvertently enter *into the path of the wicked, and go in the way of evil men.* Certain

tain it is, that their bad examples will soon make you considerable proficients in vice and impiety; at least, you must have a more than ordinary share of reason and resolution if they do not. At first, perhaps, you may despise and condemn those very men, whom, by degrees, you may be induced to admit into the strictest intimacy: Indeed, the deformity of their actions will appear in their true light and genuine colours, till use and custom reconcile you to them: Then your minds will begin to throw off all serious thought and reflection, and, consequently, will not be so apt to recoil and murmur at their unhappy connection. That exquisite sensibility, with which the heart was at first touched, will, by degrees, grow less delicate, and will contract a kind of callousness, by being so nearly attached to vice. Surrounded, therefore, by these men, you cannot possibly expect to rise again into credit or esteem: as your character will depend on theirs with whom you associate,

ciate, the generality of mankind will be apt to think, that a similitude of character determined your choice, even when chance, good-nature, or want of experience, had their share in the introduction of men so unworthy of your acquaintance. Thus will you in vain lament the decay of health, the ruin of your fortune, and the loss of your reputation, unless you happily perceive the snares with which you are encompassed, and fly from thence to the arms of virtue, where true happiness is only to be found.

IN order, therefore, that you may evade the destruction which hangs over you, and may, in time, learn to provide for your safety, by returning to God, and your duty, I shall briefly sketch out the characters of the sensualist, the drunkard, and the gamester, and leave you to judge, (if the impetuosity of youth will allow you to judge coolly and dispassionately), whether the danger of associating with

men

men of this complexion is not evidently great, and what the issue and consequence of it must be; whether such an association does not immediately tend to dishonour and reproach, to remorse of conscience, and, in short, to all the evils and calamities of life.

IN civil society there is scarce any character of vice more detestable than that of the sensualist: He neither fears God, nor regards man; he considers the precepts of Christianity merely as unreasonable impositions; and therefore glories in the neglect of those duties, which, as a Christian, he is bound to perform. Led on by false bravery, what enormities does he not perpetrate? He does all the mischief that either force or fraud put it in his power to do; he encourages the wicked, and seduces the unwary; he breaks the bonds of hospitality, subverts the peace of families, and acts in a manner entirely inconsistent with the laws of human nature.

ture. Thus he proceeds in his frantic career, till he is either hurried out of the world by some violent means, or brought down to a sick-bed, where the most agonising pains, both of body and soul, at length rouse him from his lethargy of sin. Here then, for the first time, he begins to think, and to feel. View him, therefore, in this wretched condition: See! how he lies struggling between life and death; mark! how the stings of his guilty conscience torment and annoy him: how bitter must be the remembrance of those sins now, which, a few months ago, he foolishly committed in the giddy thoughtlessness of redundant health? What would he not now give, if he might be permitted to live a year, a month, or even an hour? Die he must; and yet, alas! self-convicted, and self-condemned, he dare not flatter himself that a just God will pardon his offences.

GOD has given man a capacity for wisdom;

dom; but the drunkard endeavours, as much as possible, to destroy it: he is, therefore, the lowest disgrace of rational and intelligent nature. He is a most ridiculous object, in the sight of all sober men; and, by his attachment to this vice, is rendered entirely unfit to be trusted in any matter of moment or concern. He is a disgrace to his profession, a scandal to Christianity, and a reproach to his family and friends. He dissipates his fortune, without paying any regard to those who have the best right and title to it. He utters the most horrid execrations, and takes the name of God in vain, even on the most trivial occasions. Foolish man! why does he not consider, in his sober intervals, (if he has any consideration, or if he has any sober intervals), that, at the last day, God will assuredly make a most material distinction between the virtuous and the profligate; *those that serve him, and those that serve him not; those that swear, and those that fear an oath.* If, therefore,

he

he has not entirely divested himself of sense and reason, let him attentively listen, whilst I point out to him the dire effects and mischievous consequences that attend drunkenness, both in this world, and in the next. By a habit of drinking, many vessels or canals in the body are entirely abolished, especially where the fibres are the tenderest, as in the brain, by which means the intellectual faculties are destroyed. In process of time the stomach is relaxed; a loss of appetite ensues, from whence arise nauseas, consumptions, drop-sies, gout, stone, rheumatism, fevers, pleurisies, a long train of horrid distempers, from which it seldom happens that even the most faithful and experienced physician is able to relieve his patient. To these disorders may be added the many dangers and casualties to which the drunkard is unavoidably exposed, and which it is not in his power either to foresee or to prevent. These manifold diseases and calamities, which hourly threaten the loss,

either of his life, or of his limbs, would be sufficient, I should imagine, to waken him to reformation and repentance. But if they should not have that effect, which they are wisely intended to have; if, after all these warnings and admonitions, he should still remain incorrigible and impenitent, till he sinks down with sorrow into the grave, what his fate in the next world will be, I shall pronounce in the express and awful words of holy writ: *Be not deceived: neither fornicators, nor adulterers, nor idolaters, nor effeminate, nor thieves, nor covetous, nor drunkards, shall inherit the kingdom of God.*

THE gamester (*y*), the man, I mean, who makes a trade of the black art of gaming, is a low, mean, and indeed, on all

(*y*) Play, or gaming, at first barely amusing by the occupation which it affords, becomes, in time, extremely agreeable, and is frequently prosecuted with avidity, as if it were the chief business of life. This vice rises out of idleness, and is kept up by covetousness. See *Kames's Elem. of Crit.* vol. 2. p. 86. ; and *Bishop Burnet's Conclusion to the History of his own Times*.

accounts,

accounts, a most odious character. He has as much wickedness, and less courage than the common robber. The one demands your money openly, and if he is detected, suffers a punishment adequate to the crime: The other defrauds you of it imperceptibly, under the mask of honour, and thereby evades the rigour of the law. — How often does this wretch draw in unexperienced youth to ruin? How often have the rewards earned by the merits of illustrious ancestors, the fruits of the industry of ages, melted in the magic of his art, and sunk into his possession?

THUS I have exhibited to your view three principal characters of vice, to none of which I have given the least unnatural warmth or expression: they are in reality such as you will frequently meet with in the world, particularly in places of public resort. If, therefore, you pay any regard to your happiness in this world, or hope to approach the throne of God with joy

joy and confidence in the next, you will not fail frequently to revolve and consider the many and great inconveniences that attend a sinful course of life; and, therefore, you will prudently resolve to avoid the path of the wicked, as that will lead you into a thousand snares, and probably involve you in inextricable difficulties. Upon the whole, if you mean to live with less pain, and die with less horror, than the generality of mankind do, you must wisely prefer the solid happiness which arises from Virtue (z) to the momentary pleasure which proceeds from Vice; you must make use of your reason, which, assisted by the Divine Grace, will enable you to check every inordinate desire, every corrupt inclination. Hence, free from

(z) It may be collected, even from experience, that the virtuous life, compared with the contrary, if one looks no further than the present state, is the happier life. Virtue is *εργασίαν προς γνησας*, and consequently ought to be inquired after diligently in our youth. Even Epicurus himself *αχρήσιον φασι τῆς ἡδονῆς τεν αριθμον, and δια την αδονην τας αριθμος δεν αριθμονται.* See *Diog. L.* and *Wollaston, Rel. of Nat.* p. 181.

the

the turbulence (a) of unruly desires, you will happily avoid those innumerable disorders which the passions produce, if not restrained within their proper bounds and limits; and, by so doing, you will enjoy a constant health of body, and a calm serenity of mind, which in truth is (the foundation of all happiness. Hence also, as you see in this life all things come to an end, as the wicked and the righteous equally go down to the grave, you will wisely consider, not only what you ought to be in this, but also what you are to be in another life. To this great intent, you will always remember, that there is a kind and a wise God, who governs all things; and that that eternal Being will reward or punish as he thinks proper in a future state. Such just and noble sentiments, deeply rooted in your minds, will

(a) "Ergo is, quisquis est, qui moderatione et constantia quietus animo est, sibiique ipse placatus, ut nec tabescat molestiis, nec frangatur timore, nec sitienter quid expetens ardeat desiderio, nec alacritate futili gemitus deliquescat, is est sapiens, quem quærimus, is est beatus." *Cic. Tusc. lib. 4. p. 342.*

make

make you the best and happiest of creatures, by hourly qualifying and preparing you for the awful moment of death, which, at the farthest (b), cannot be far off.

(b) "Itaque non deterret sapientem mors, quæ propter incertos casus quotidie imminent, propter brevitatem vitæ nunquam longe potest abesse." *Cic. Tusc. lib. 1. p. 264.*

DIS-

DISCOURSE XIX.

ECCLES. chap. viii. and part of the 8th verse.

There is no man that hath power over the spirit to retain the spirit ; neither hath he power in the day of death.

THE omnipotence of God, when duly considered, is sufficient to deter mankind from pursuing a course of vice and immorality. When they reflect, that he is *great in power*, and that he will *not acquit the wicked*, the first and principal thoughts that occur, are, *What they must do to be saved?* How they must conduct themselves in order to attain the approba-

tion of God, who is an omniscient and impartial judge ? These are considerations of the highest moment and importance ; considerations on which our present and our future happiness essentially depend. Nor, in this respect, are we left destitute of proper aid and assistance : We have the plainest precepts to direct us ; we have the express word of Almighty God to confirm and strengthen us in our expectations of a future and a better world. These promises and precepts are contained in the gospel ; and if we observe them strictly, they will moderate our fears, give peace to our minds, and cause us to look forwards with unspeakable joy and satisfaction beyond the limits of this narrow and contracted sphere. In this world there is no such thing as absolute happiness ; the most perfect enjoyments are fleeting and transitory, dubious and uncertain : human power is limited and confined ; neither our wisdom, nor our riches, nor our strength, can protect us one single moment

moment from the all-grasping, unrelenting hand of Death. When God summons us, we must obey. This surely is an awful thought! a thought which must penetrate deeply into the breast of every thinking and considerate man. To-day we are happy in the company of our best friends, joyfully partaking with them of those good creatures which a kind Creator has bountifully assigned to our use; to-morrow, by a sudden and unexpected stroke, we are cut off from the land of the living, and lie humbled in the dust. Such is the fate of man, who, by the very nature and circumstances of his condition, is unavoidably subject to disorders, to calamities, to death; in Scripture-language, therefore he is emphatically called, *a stranger (c) and a pilgrim on earth.*

As

(c) "Ex hac vita ita discedo, tanquam ex hospitio,
" non tanquam ex domo. Commorandi enim natura di-
" versorum nobis, non habitandi dedit." *Cic. de Senec-*
tute, p. 321. The philosopher Socrates was also of this
opinion; he never considered this world as his home,

As the uncertainty of human life is a subject extremely interesting to persons of every rank and denomination, I doubt not but you will pay it that attention which it so well deserves; and I sincerely pray to God, that the following observations may impress on your minds a more serious sense of mortality than the world in general seems to possess.

YOUR eyes will be opened, and you will perceive clearly, the absolute necessity of laying in a proper store of peace and tranquillity against the awful moment of death, if you reflect seriously, that, from the earliest infancy, to the most

(d) *extreme*
but lived in the expectation of another, where the souls of the just, after death, were to enjoy a perpetual state of peace and felicity.

(d) “Quæ vero ætas longa est? Aut quid omnino
“ homini longum? Confer nostram longissimam ætatem
“ cum æternitate,” *Cic. Tusc. lib. 1. 39.* “Hic diu vixit.
“ Quanquam, O dii boni! quid est in hominis vita diu?
“ Da enim supremum tempus: Expectemus Tartessiorum
“ regis ætatem: fuit enim (ut scriptum video) Argan-
“ thonius

treme old age, includes but a very short and inconsiderable space of time. If you reflect farther, that you are already set out on your journey (*e*), in the progress of which you may probably be retarded, at a time perhaps when you little expect it, you will then see and acknowledge of what vast importance it is, that you should at all times be prepared, lest any sudden and unforeseen calamity should befall you. As you pass along, many agreeable scenes will present themselves to your view; but

“ thonius quidam Gadibus, qui octaginta regnavit annos,
 “ centum et viginti vixit. Sed mihi ne diuturnum qui-
 “ dem quidquam videtur, in quo est aliquid extremum :
 “ Cum enim id advenit; tunc illud quod preteriit, ef-
 “ fluxit: tantum remanet, quod virtute et recte factis
 “ consecutus sis.”—Again, the same elegant and judi-
 cious writer wisely says, “ Aptissima omnino sunt arma
 “ senectutis, artes, exercitationesque virtutum, quæ in
 “ omni ætate cultæ, cum diu multumque vixeris, mi-
 “ rificos efferunt fructus, non solum quia nunquam de-
 “ ferunt, ne in extremo quidem tempore ætatis, (quan-
 “ quam id maximum est), verum etiam quia conscientia
 “ bene actæ vitæ, multorumque benefactorum recorda-
 “ tio, jucundissima est.” *De Senectute*, p. 316. and p.
 297.

(*e*) “ Quam iter illud jucundum esse debet, quo con-
 “ fecto, nulla reliqua cura, nulla solicitude futura sit.”
Cic. Tusc. 1. p. 266.

lest

lest these should wholly ingross your thoughts, and captivate your attention, they will be succeeded by others of a different kind; such as, upon inspection, will be found to afford more disgust than joy, more discontent than any real pleasure or inward satisfaction. Were it not for this change, this variety in the scenes of life, your minds would be too strongly rivetted to the enjoyments of this world; a constant and uninterrupted succession of happiness would totally defeat the gracious ends and purposes for which you were created; whereas frequent misfortunes and disappointments draw off your affections, and inform you, beyond the power of contradiction, that this world contains nothing that can make you truly happy, nothing that can possibly answer your natural desires and inclinations, from whence you are induced to consider, where perfect happiness is to be had, and how it is to be attained.

Look

LOOK abroad, therefore, and be convinced whether this world can or cannot bestow that happiness which you so eagerly investigate. If, upon the most mature thought and reflection, you are brought to confess, that the enjoyments of it are not worth your care and attention; that they are considered, even in the most shining and advantageous light, but trifling and insecure; and that however easy, or however fortunate you may be, yet that there is still something wanting to complete your happiness,—something, you cannot exactly tell what, to make you thoroughly satisfied with your present circumstances and situation;—why then, it will be an evident mark of your wisdom and prudence, to turn your thoughts elsewhere, and not confine your inquiries after happiness to this world only, in which no true or permanent happiness can possibly be acquired.

CONSULT the Scriptures; they will advise

vise you to *seek the kingdom of God, and his righteousness*, Matth. vi. 33. Ζητεῖτε πρώτον, say they: Let this be your first and principal concern: let every other concern be rendered wholly subservient to this: This is the most important, the most material piece of business which you have to transact on earth; and, to transact it with propriety, your utmost care and diligence are indispensably necessary. Surely you must be entirely of this opinion when you are told, that your everlasting happiness is at stake, and depends wholly on your present conduct and behaviour. I will venture to affirm, that you would act with more prudence and precaution, that you would serve God more faithfully and diligently, and that you would rise superior, not only to the evils but to the pleasures of this life, if you would reflect more frequently, that the general period of human life is fixed and determined; and that, as you have *no power over the spirit to retain the spirit*, there is not even

one single moment of it which you can, with any degree of wisdom, call your own. This thought, far from overwhelming you with melancholy or despair, will afford ample matter for joy (*f*) and consolation to every man who beholds, with an eye of faith, the endless felicity of a future state; who knows that he was sent into the world, not to follow his own inclinations, but to perform the express commands of Almighty God; and, by an exact performance of them, to obtain that most excellent and perfect gift of eternal life. But will not this same thought give terror to the worldly man? Will it not plant a dagger in the sinner's breast? The sinner is not exempt from death: he has *no more power over the spirit to retain the spirit* than the righteous man has; when

(*f*) "Nescio quomodo animus erigens se, posterita-
" tem semper ita prospiciebat, quasi cum excessisset e vi-
" ta tum denique victurus esset. Quod quidem ni ita se
" haberet, ut animi immortales essent, haud optimi cu-
" jusque animus maxime ad immortalem gloriam nitere-
" tur." *Cic. de Senec.* p. 321.

the summons therefore is given, he must quit his tenement of clay, and appear, covered with guilt and confusion, at the bar of infinite justice ; where, if he has not already deprecated the divine wrath, by his sorrow and contrition, he will receive a sentence that will doom him to never-ceasing misery. As this is the case, it seems morally impossible, that the sinner should enjoy any degree of happiness even in this world, which is the scene of his guilty pleasures : certain it is, that he can never live happily, or sin securely, unless he can induce himself to believe,— that there is no God,—no future state,— in which the just shall be rewarded, and the unjust punished. If a man can arrive at such a pitch of madness and impiety, as to deny God, and to renounce the doctrines of Christianity, which severely threaten him as a transgressor of the divine law, he may then proceed in his own way ; nothing will interrupt or molest him but the thoughts of being extinguished.

ed by death, and rendered insensible of further happiness or misery. But is this the real truth of the matter? Ask the Infidel, ask him what advantage he means to reap from his Atheistical principles? Can he prove, or does he only hope, that there is no other world, merely that he may enjoy this with greater freedom and less anxiety? or, are his crimes of that enormous size, that he would be glad to bury them in everlasting darkness and oblivion? Indeed, human nature is apt to shrink at the thoughts of an approaching danger; the profligate sinner, therefore, has great reason to wish that death may put a final period to his existence. But how can this be effected, or by what art can he hope to evade that misery which will assuredly be the lot of the unrighteous? Does he flatter himself, that the hand which formed him hath not power to execute judgement? Does he foolishly imagine, that that Omnipotent Being, who has peremptorily denounced vengeance

geance against all iniquity, will permit him alone to sink down into endless silence unpunished ? Vain, delusive hope ! The very probability that there is a God will utterly destroy this wretched resource; but the certainty that there is one, which the works of Nature demonstrate, which Reason declares, which Revelation confirms, must unavoidably produce horror and dread, *tribulation and anguish, in every soul that doth evil.*

THESE considerations, therefore, make it evident, that nothing but a life of innocence, and a stedfast confidence on the protection of God, can promote your true and eternal welfare. A full persuasion that God disposes all events; that he perpetually supports and maintains, by his unerring providence, the wonderful order and œconomy of the world; that he conducts the whole in such a manner as may most effectually advance the happiness of his creatures; that he beholds the things in heaven

heaven and on earth, sees the various transactions of mankind, and takes cognisance even of their most secret thoughts and intentions;—I say, a full persuasion of the truth and reality of these things, which indeed none but a fool can possibly doubt, will cause you to walk circumspectly, as creatures whose preservation and continuance on earth depends not on human skill or wisdom, but on the will and determination of God, who keeps the power of life and death in his own hand; whilst man, ignorant both of the time and manner of his dissolution, blindly pursues his worldly schemes, which always involve him in care and solicitude, but never afford that comfort and consolation which he vainly expects.

MAN, indeed, is taught how to pursue his own happiness to the greatest advantage. He is taught, that in keeping the divine commands there is great reward; nevertheless he loses sight of the reward,

by

by an unreasonable and immoderate attachment to the things of this world. Involved in a perpetual succession of business or pleasure, that confidence in God, that regard to religion, which ought to be his principal concern, is totally excluded. As this too frequently is the case, it will be a momentous point to determine, how far you may be allowed to follow the transitory and uncertain enjoyments of this life, consistently with your hopes and expectations of a better.

REASON and Religion have marked out proper bounds, within which you may walk securely; your danger then consists in transgressing those bounds. Hence, although we frequently see that *riches*, *sen-
sual pleasure*, and *temporal power*, are pro-
ductive of extreme misery in the world;
yet, when they are applied to the best pur-
poses, and are used within those limita-
tions which Reason and Religion pre-
scribe, it appears evidently, that their na-
tural

tural tendency is to promote the welfare and happiness of society.

Thus, a man whom Providence hath blessed with large possessions, if he neither hoards them up out of an avaricious principle, nor yet dissipates them to the increase of immorality, but applies them to the purposes, and uses them within the bounds of virtue, such a man is a public blessing to the country in which he lives.

He feeds the hungry; he cloaths the naked; and, in doing this, he acts a most wise and rational part; *for he lays up in store for himself a good foundation against the time to come, that he may attain eternal life,* 1 Tim. vi. 18. 19. This is the use, the only use of riches, that can make a man truly happy. As to that self-complacency and satisfaction which the charitable man feels when he *bath pity on the poor, when he provides for the sick and needy,* words are all too weak to describe them: Let it suffice, that on earth he will experience

that

that serenity of mind which is ever the result of virtuous actions ; and when death shall separate him from his temporal possessions, he shall certainly receive *a crown of glory, which fadeth not away, eternal in the heavens.*

I WILL not shock your eyes by reversing this amiable character. Every one, who is not a professed enemy to tenderness and humanity, must behold the miser with pity and contempt. In vain do the fatherless apply to him for comfort : in vain does the widow plead her poverty and distress. Covetousness, therefore, is one species of iniquity that frequently attends large possessions ; but there is another species, which proceeds not from that source, nor indeed from any misapplication of riches, but merely from pride, and an irreligiousness of mind. The generality of the great and rich in the world are proud and self-opinionated : They first learn to disregard their fellow-creatures :

they

they then learn to disregard their God. Hence arose our blessed Saviour's observation to his disciples: *Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God;* Matth. xix. 23. 24.

WITH respect to *sensual pleasure*, although it frequently tends to weaken and enervate a people, yet is it absolutely necessary to the happiness of the community, and to the private happiness of individuals. Man, however, is apt to overleap those bounds which Reason has appointed; and, by an unwarrantable excess, to abuse that liberty which God has so graciously granted to him. Now, on a right use of this freedom, depends your happiness here and hereafter. Behold then the virtuous man, and behold the sensualist: which of the two do you propose to yourselves as a pattern for imitation? The former looks vi-

gorous and healthy, and enjoys a happy serenity of mind, which nothing can ruffle or discompose; the latter seems pale, and emaciated with misery and disease; and there is nothing past that he can reflect upon without horror and aversion. The scheme of pleasure formed by the virtuous man, is wise and rational, and therefore must answer the end proposed; but the scheme of pleasure formed by the sensualist, is frantic and inconsistent, and therefore must terminate in pain and bitter remorse. There is no room for doubt or hesitation in determining which of these two characters every wise man would chuse to resemble; particularly if he hopes to be *satisfied with long life, and to see the salvation of God*; Pf. xci. 16.

WITH respect to *temporal power*, it is absolutely necessary that it should be vested in the hands of a few, for the safety and preservation of the whole: Hence you are commanded to obey *the higher powers*; for,

for, says the Scripture, *there is no power but of God*, Rom. xiii. 1. *Temporal power* is delegated from God; but it may be exerted either to good or bad purposes. Thus a nation is happy, and flourishes, when it is governed by a wise and gracious sovereign, because it does not suffer in any of its rights by acts of power or oppression; but when a tyrant sits upon the throne, the liberties of the people are trampled under foot, and millions are rendered miserable by that very power which ought to protect them. This power descends, in some degree, to every inferior magistrate, who is of service or disservice to the community, as he observes or transgresses the limits of his authority. But this power descends even lower; it descends, in some measure, to every master of a private family, whose duty it is to inspect the behaviour of his children and of his household, to see that they conduct themselves according to the principles of reason and virtue. When he observes any of them to

deviate from those principles, his interposition and authority then become absolutely necessary, and he must accordingly exert them, not with insolence and ill-nature, but with tenderness and humanity, if he hopes to secure to himself the love and affection of his domestics.

THUS you see how far *riches*, *senfual pleasure*, and *temporal power*, tend to promote the general welfare: You see also in what respects they affect the peace and happiness of society. To use them therefore with prudence and moderation, is a most material part of wisdom in the conduct of human life: To consider them, not as things wholly trifling and unimportant, nor yet as things which have an intrinsic and unalterable excellence in them. If your own real happiness be a matter of any consequence to you; if the thoughts of a never-ceasing duration after death, have that weight, that importance with you, which in justice they ought

to

to have, you will not fail principally to consult your eternal interest; you will not fail principally to observe that point, which is indeed your true and most serious concern, *the salvation of your own souls*. Nor can you be too assiduous in this great and momentous work: for what proportion is there between things finite and infinite? what comparison between things temporal and eternal? In great and immediate danger the most sluggish are active and alert; but let me advise you to be upon your guard now, even in this time of apparent security; let me persuade you to cast your eyes backwards, to reflect upon your past conduct, and *wherein soever you shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness*. Finally, since you are *strangers here, and your days on the earth are only as a shadow*, let me exhort and animate you to a speedy preparation for eternity, lest *your Lord should come in*

a day when you look not for him, and at an hour when you are not aware.

THESE thoughts and admonitions justly merit your greatest attention; and let it be remembered, that they equally respect all ranks and orders of men; for how bitter foever the thoughts of death may be to those who live *at rest in their possessions*, and have *prosperity in all things*, yet is it undeniably certain, that no man, let his possessions be never so considerable, or his power never so extensive, hath *power over the spirit to retain the spirit, neither hath he power in the day of death*. Hence I do not see any just cause why the rich should claim so great a superiority over the poor; why they should look down upon them with that scorn and contempt which we too commonly observe; nor do I see any just cause why the poorest man alive, if he can but barely subsist in the world, by his honest endeavours, should repine under the strokes of adverse fortune, or en-

vy those precarious, those perishing trifles, which so deeply intoxicate the minds of the proud and ambitious. God himself hath, for the good order and preservation of society, marked out and disposed the different stations of it: He it is, who *causeth one man to differ from another*: He it is, who, by a peculiar ordinance, hath ordained, that some should live in ease and affluence, whilst others are condemned to a state of indigence and labour. But what then? Although the stations of society are thus necessarily unequal, yet the original equality of human nature still subsists, and in the hour of death, what avail your rank, your riches, or your popularity? It matters not then whether you have been great, but whether you have been good: It matters not then whether you have filled the highest or the lowest stations of life, but whether you have acted the part assigned to you with propriety, and have diligently kept the *testimonies of your God*.

DOES

DOES not the Scripture expressly inform you, that *without holiness no man shall see God*? From thence surely you may discern, that God is no respecter of persons, but looks down upon the whole race of mankind, the high and the low, the rich and the poor, with an equal and impartial eye. You must not expect, therefore, to be distinguished in heaven, merely because you are distinguished here on earth. No! The time cometh when the pride of opulence will be sufficiently humbled: The time cometh, and who knows how suddenly it may come, when you must put off all worldly pomp, and resign your spirits into the hand of God who gave them: The time cometh, and who can meditate upon it without fear and trembling! when you must stand before the judgement-seat of Christ Jesus, without any apparent marks of difference or distinction, and there receive a new distribution of honours and rewards; such a distribution as infinite wisdom and justice shall

shall think fit to follow. They who have observed strictly the great and weighty matters of God's law, shall be crowned with everlasting glory; but they who, in defiance of that law, have made themselves subservient to the pleasures of sin, shall for ever be excluded from the joys of heaven.

MAY these awful considerations sink deep into your hearts! may they guide you in the way that leads to eternal life!

END OF VOLUME FIRST.

DISCHARGE

for each of the stations to be visited, and the time to be spent at each. The stations will be as follows:—
1. The first station will be at the head of the valley of the Colorado River, where the river is about 1000 feet above the sea level, and the temperature is about 80° F. The climate is dry and hot, with a great deal of sun and little rain. The vegetation consists of cactus, mesquite, and other desert plants. The soil is very poor and rocky. The water is very salty and contains a high percentage of minerals. The air is very dry and dusty. The people are mostly Indians and Mexicans, and the language is Spanish. The food is simple and consists mainly of beans, tortillas, and coffee. The clothing is also simple, consisting of a poncho and a hat. The transportation is by mule or horse, and the roads are rough and rocky. The time spent at this station will be about two weeks.

6 JY59

ЛЮДИ МИЛОУ ГОДИ